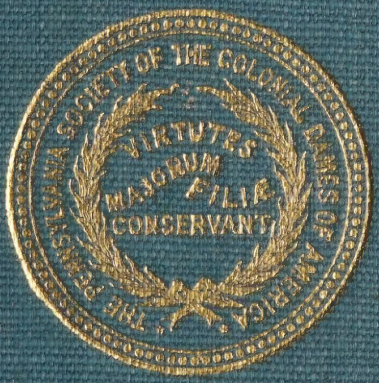
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CHURCH MUSIC AND MUSICAL LIFE IN PENNSYLVANIA IN THE EIGHTEENTH CENTURY

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PUBLICATIONS OF THE PENNSYLVANIA SOCIETY OF THE COLONIAL DAMES OF AMERICA—IV

Church Music and Musical Life in Pennsylvania In the Eighteenth Century

IN TWO VOLUMES

PREPARED BY

THE COMMITTEE ON HISTORICAL RESEARCH

Volume I

PHILADELPHIA
PRINTED FOR THE SOCIETY
1926

To

THE GLORY OF GOD

AND

IN GRATEFUL REMEMBRANCE OF

OUR ANCESTORS

COMMITTEE ON HISTORICAL RESEARCH

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FOREWORD

THESE volumes represent the first attempt to collect, illustrate, and bring together the music of the early settlers of Pennsylvania; to show the gradual awakening of musical talent and the coming of professional musicians; to give examples of ballad operas, and to outline the course of the musical influences that contributed to the social life of this Colony and State in the Eighteenth Century.

In this sense the work is a compilation, and no particular originality is claimed by the Committee. A thoroughgoing effort has been made to present such references to early music in Pennsylvania as can be gathered from the works of historians, diarists, and antiquarians. These references have been transcribed in such shape that they overlap as little as possible; that they appear in fairly chronological order; and that, in every case, due credit is given to the original authors, or compilers. In many cases quotation marks have been omitted, the source being indicated by the nature of the transcript.

A few words as to the order in which the accumulated material appears may, with propriety, be offered. It was felt that a complete reproduction of the Johannes Kelpius Hymn-Book, used by the Theosophical Brotherhood on the Wissahickon, was due the unique position it ocupies in the musical history of the Colony and is therefore given precedence over all other source groups. The chapter covering Justus Falckner, who belonged to no sectarian group,

is placed second to that of the Wissahickon Hermits, while that on Swedish music, which is related to that of the German State Church movements, follows next. The section on Indian music has no specific position in the general order; its kinship to the other portions of the work is well indicated in the text. In no sense is the relative placement of these groups meant to assess the importance of their musical contributions.

In the second volume Pastorius precedes the Sectarian accounts because of his friendly and sympathetic interest in the great Dunker movement. The Schwenkfelders and the Moravians are not sectaries, as is quite well known. Chronologically they were the late-comers and have been placed accordingly. The section devoted to music in Philadelphia covers so wide an area, and represents the effect of such widely diverse causes, many of which are described in the earlier parts of the volume, that it was deemed wise to close the second volume with that material. In both volumes the inclusion of matter detailing the economic and social history of the period covered was an obvious necessity as a background to the proper understanding of the story of musical development in Pennsylvania.

From time to time, during the accumulation of this material, exhibitions and recitals have been given in order that the Society might be kept in contact with the Committee's progress. In particular, the republished music of Francis Hopkinson was given a special hearing when Dr. O. G. Sonneck made the very luminous address on this early Philadelphia musician, which is reproduced in its proper connection in this work. It remains to be said that the advice and encouragement of this foremost student of music in America have been invaluable.

The Chairman takes this opportunity to express generally, for the Committee and herself, most grateful thanks and appreciation to all those whose counsel and assistance have made these volumes possible. Specific acknowledgment is due to Albert G. Rau, Ph. D., Dean of the Moravian College and Seminary at Bethlehem, for aid and supervision of the Moravian and other sections; to the Reverend E. E. S. Johnson of Pennsburg and Professor Howard Wiegner Kriebel, Schwenkfelder historians; to Mr. Carl Engle, Chief of the Department of Music of the Library of Congress; to Dr. Jean B. Beck, of the University of Pennsylvania; to Mr. Ernest Spofford and other officers of the Historical Society of Pennsylvania; to the officers of the American Catholic Historical Society; to those of the Presbyterian Historical Society; to Miss Jane Campbell, to Mr. Charles J. Cohen, and, last but not least, to Miss M. Atherton Leach, of Philadelphia.

Strafford, Pennsylvania,
November, 1926.

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THE COMING OF THE SECTS

TO

PENNSYLVANIA

CHURCH MUSIC AND MUSICAL LIFE IN PENNSYLVANIA IN THE EIGHTEENTH CENTURY

INTRODUCTORY

No student of Church Music and Musical Life in Pennsylvania in the Eighteenth Century can fail to be profoundly impressed with the potent influence exerted on this whole subject by the so-called "sect" people of provincial Pennsylvania.

The term "sect" is here used in the sense applied by the late Julius F. Sachse, Litt. D., to such early groups of German emigrants as left their native lands for conscience's sake, or were driven out by bigoted persecution, and who, either prior to their departure, or shortly after their arrival, for religious or social reasons, formed distinct communities or congregations in Pennsylvania, keeping themselves separate and apart from their dissenting countrymen as well as from their English-speaking neighbors.*

The Mennonites were the first of these sects to come to the Quaker province. The original unit, consisting of thirteen families, arrived at Germantown, October 6, 1683.†

The next distinctive community, a party of "Labadists" from Friesland, under the leadership of Petrus

* See "The German Pietists of Provincial Pennsylvania," 1694–1708, by Julius F. Sachse, Litt.D.

† See *Mennonite Emigration to Pennsylvania*, by Hon. Samuel W. Pennypacker, in "Pennsylvania Magazine of History and Biography," vol. ii, pp. 117, *et seq.;* also "Historical and Biographical Sketches," (Phila., 1883), and "The Settlement of Germantown," by the same author (1899).

Sluyter and Jasper Dankers, arrived in the autumn of 1684, and settled on a tract of land known as "Bohemia Manor," partly situated in New Castle County, and then thought to be wholly within Penn's domains.

Ten years later Johannes Kelpius with his chapter of Pietists, or true Rosicrucians, landed in Philadelphia, June 24, 1694. After a brief sojourn in Germantown, a settlement was made amid the silences and rugged banks of the Wissahickon.

During the fall of 1719 the Dunkards, or German Baptists, twenty families strong, arrived in Philadelphia. They too settled in Germantown, whence emanated all the congregations of that faith throughout Pennsylvania.

The "Neu-geborenen," or the "Stillen im Lande," * likewise settled in Germantown, about 1725.

The Ephrata Community on the Cocalico, the virtual successors to the Mystics on the Wissahickon, led by Conrad Beissel and Peter Miller, dates from 1720.

The Schwenkfelders from Berthelsdorf and Görlitz reached Philadelphia in 1734, subsequently locating in Philadelphia and Bucks Counties, where their descendants still celebrate the anniversary ("Gedächtniss Tag") of their arrival.†

The last and most important body of German Pietists to reach provincial Pennsylvania was the Unitas Fratrum, or Moravian Church, also called the Moravian Brethren. The first permanent settlement of this influential community was on the Lehigh, where Bethlehem now stands, in

* See "Hallische Nachrichten," orig. edit., p. 226. New edition, p. 348. Annotations by Rev. J. W. Mann, *ibid.*, p. 417.

† See "Erläuterung für Herrn Caspar Schwenckfeld." (Breslau, 1771.)

1742, though a small colony had arrived in 1740, and their first evangelist, George Böhnisch, had accompanied the Schwenkfelders in 1734.*

Among these groups the first practical musician would appear to have been Johannes Kelpius of the Mystics of the Wissahickon, though it is just to state that he was not the only hymnologist and composer in the original party of Theosophical emigrants. Heinrich Bernhard Köster, Johann Gotfried Seelig and the brothers David and Justus Falkner were also writers of hymns that have survived to the present time, and Dr. Christopher Witt, who joined the Fraternity in 1704, was a musician and organ builder.

Kelpius, however, left behind him a book of hymns which the Historical Research Committee of the Pennsylvania Society of the Colonial Dames of America, through the courtesy of The Historical Society of Pennsylvania, herewith presents in its entirety as the first musical composition of Eighteenth Century Pennsylvania.

This unique volume of seventy pages contains twelve hymns and melodies. It is evidently a duplicate of a similar manuscript collection, or else it is a compilation from loose sheets upon which were originally written such hymns as were in common use in the services at the Tabernacle. The hymns are written in German on the left-hand page, while on the opposite page is an attempt at a metrical translation in English. The musical score as well as the hymns, like his diary, afford an insight into his religious fervor.

Most of the hymns are written somewhat after the style of the celebrated Christian Knorr, Baron von Rosen-

* "Memorials of the Moravian Church," edited by William C. Reichel. (Phila., 1870.)

roth,* whose name is quoted in connection with the melody of several of the compositions.

Kelpius became acquainted with Knorr during his university days, and, it is supposed that it was he who first introduced the youthful student into the secrets of Cabbalistic philosophy.

The title, together with all pages of the Kelpius hymn book, in the original German and with the English translation, is reproduced in *fac-simile.* An additional value is imparted to this quaint little book from the fact that it is probably the first book of hymnology or German poetry and music that can be said to have been composed and written in the western world.

The English translations are mere paraphrases, and fail to convoy the full fervor and meaning of the German original, and this applies not only to the poetry, but to the titles.†

In addition to the Hymn Book which follows in *fac simile,* there is, in the Collections of the Historical Society

* "Christian Knorr, Baron v. Rosenroth, was born at Altrauden, in Silesia, July 15, 1636. After studying at the universities of Leipzig and Wittenberg, he made an extended tour through France, England and Holland. At Amsterdam he became acquainted with an Armenian prince; with the chief Rabbi, Meir Stern, from Frankfort; a Dr. John Lightfoot, Dr. Henry More, and others, and as a result devoted himself to the study of Oriental languages, of chemistry and of occult and Cabbalistic philosophy. He edited various Rabbinical writings, published several Cabbalistical works, notably his *Kabbala Denudata* (2 vols. Sulzbach, 1677). He, however, is chiefly known by his hymns, published in Nuremberg, 1684, under the title '*Neuer Heligon Mit Seiner Neun Musen; das ist, Geistliche Sitten Lieder, &c.*' A number of these hymns were incorporated in the Halle Hymnal, 1794 (*Geistreicher Lieder*), since when they have been translated into different languages, and are now used by nearly all Protestant denominations throughout the world."

† *Vide* "THE GERMAN PIETISTS OF PROVINCIAL PENNSYLVANIA, 1694–1708," by the late Julius F. Sachse, Litt.D.

of Pennsylvania, still another original manuscript hymn book of the Hermits of the Wissahickon, the work, doubtless, of Johannes Kelpius, Henry Bernhard Köster and Johann Gotfried Seelig, 1694–1707. It, however, is without musical score.

This invaluable relic of seventeenth and early eighteenth century Philadelphia and her romantic stream was, at one time, in the library of the late Governor Pennypacker, and of it he has left the accompanying autographic account:

"The recovery of this important book is an interesting bibliographic incident.

"About 1894 at a sale at the house of a man named Kriebel on the Skippack I bought a lot of old books and papers. They were sent to my office in the Girard Building, Phila., and there all that seemed of value were taken home. Among the neglected rubbish was this MS. with the front leaves gone and a date at the end 1772. It lay on top of a box for two years. On giving up the office it was gathered along with other things and taken to my house where it lay on a shelf unnoticed for four years longer. One day in 1900 it casually caught my attention and the words 'Der einsamen Turtle tauben,' the peculiar language of the Ephrata people, led me to give it careful study. I found that the turtle dove was singing 'in the silent woods' and, happy chance, one hymn was dated in July, 1707, too early for Ephrata, and signed J. G. S. It could only be the work of the Hermits of the Wissahickon. Then I recognized in the earlier pages and identified the handwriting of Kelpius and the revelation was complete.

"Kelpius wrote in it and indexed nineteen hymns. Of these we have seven entire, parts of two others, and the titles of the rest. There is only one other Kelpius MS. extant.

"Another of the hermits as yet unidentified, perhaps Henry Bernhard Köster, added thirteen hymns. Then Johann Godfried Seelig wrote four hymns and fortunately signed and dated one of them in 1707. It is the only MS. of Seelig which the ravages of time have spared.

"Its later history can only be conjectured. Treasured as long as the community lasted, and then trusted to chance, it fell into the hands of some crude person who wrote in it, in 1772, the hymn which misled me, and it was then knocked about the garrets of country farm houses, losing twelve of its leaves, until it came into my possession and was bound.

"Rescued original material concerning a romantic and obscure people, may it no longer lack care.

SAM^L W. PENNYPACKER
May 12, 1900"

JOHANNES KELPIUS, PENNSYLVANIA'S
EARLIEST MUSICIAN

DR. CHRISTOPHER WITT
EARLY ORGANIST

JOHANNES KELPIUS, PENNSYLVANIA'S EARLIEST HYMNOLOGIST AND MUSICIAN

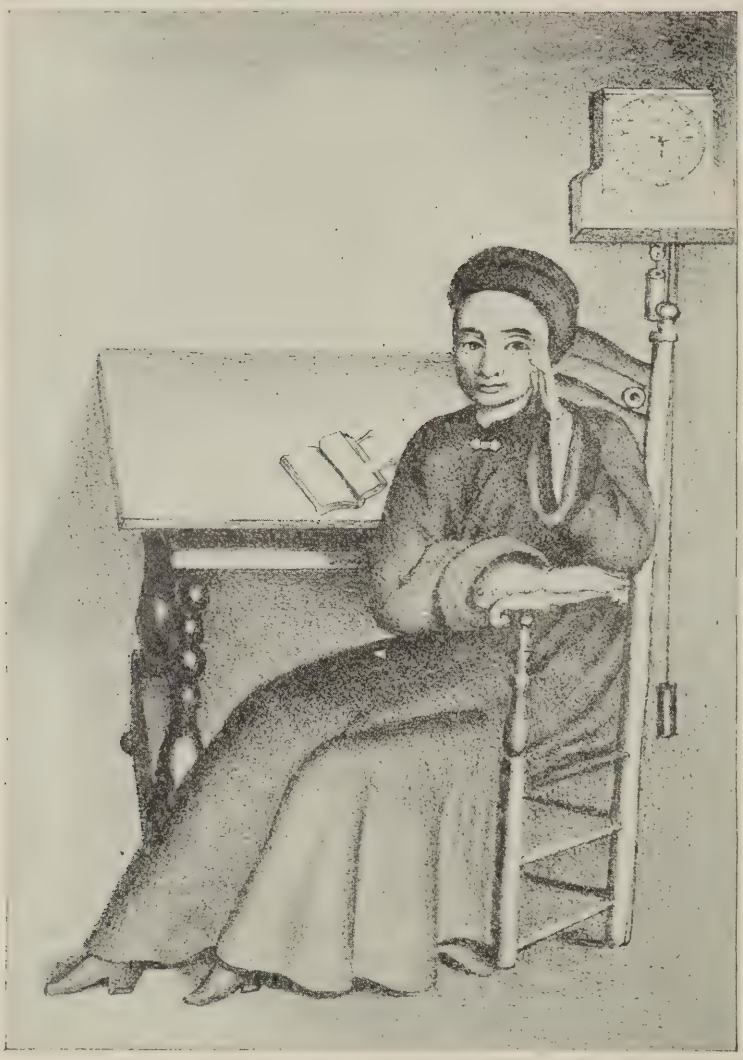
Johannes Kelpius, mystic philosopher, and one of the most picturesque characters of Pennsylvania's early history, was a native of Transylvania, Germany. Little is known of his antecedents save that he was the son of Pfarrer George Kelp of Halwegen, who, at the time of his decease, February 25, 1685, was resident clergyman at Denndorf, Transylvania, in the same district as Halwegen, where, probably, Johannes, the youngest of his three sons, was born.*

At the University of Altdorf, a town near Nüremberg in Bavaria, the future philosopher and scholar received a thorough academic and religious education and was graduated with honors in 1689. Immediately thereafter he was selected by his preceptor, the Rev. Johannes Fabricius,† as assistant in the preparation of a Latin work, which, printed in 1690, bore upon its title-page the names of both master and scholar, an unusual procedure for that period. Kelpius's native language was the German but he was familiar with Hebrew, Greek, Latin and English.

In the pursuit of his studies Magister Kelpius was led to become a follower of the well known divine Philip Jacob

*For fuller details of his immediate family *vide* "The Pietists of Provincial Pennsylvania," 1674–1708, pp. 221–2.

† Rev. Dr. Johann Jacob Fabricius of Helmstadt to whom Kelpius wrote from Pennsylvania in 1705, refuting the reports that he inclined to the doctrines of the Society of Friends, or had assimilated with any special religious group other than the Brotherhood.



Johannes Kelpius

From the painting, by Dr. Christopher Witt, 1705.
In possession of The Historical Society of Pennsylvania.

Spener * (1635–1705), founder of the Pietists, who had formulated the doctrine that, only those inspired by the Holy Ghost could understand the Scriptures; and in London, he came into contact with Jane Leade, the head of the Philadelphists, † another mystic sect. Naturally, his peculiar views met with opposition, in spite of the fact that the spirit of inquiry was rife in the religious world under the name of Quietism in the Roman church, and Pietism, Chiliasm and Philadelphianism in the Protestant churches. This opposition, quite as naturally, bred the desire to live where religious liberty might be enjoyed, and led Kelpius and his followers to plan for a removal to Pennsylvania.

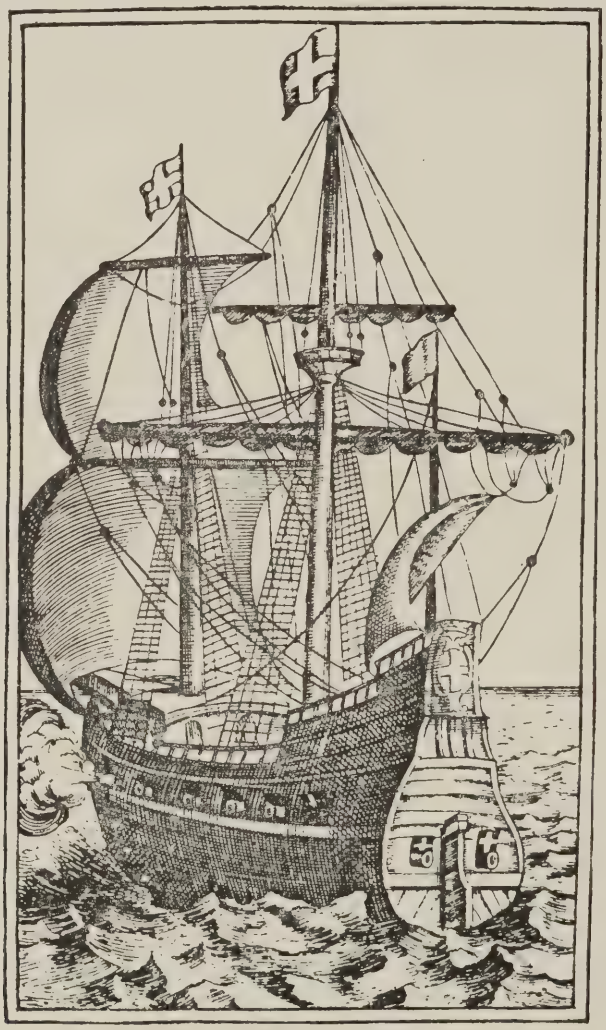
At the age of twenty-one years, Magister Kelpius as leader, with some forty ‡ others of like faith, embarked on the ship *Sara Maria,* Captain Tanner, master, for the eventful voyage to the New World, February 13th, 1694. Of this voyage the mainsprings of information are the Kelpius manuscript diary,§ and Daniel Falkner's letter, or *Send-*

* For an engraved portrait, *vide* the Ferdinand J. Dreer Collection, in The Historical Society of Pennsylvania; copy in "THE PIETISTS OF PROVINCIAL PENNSYLVANIA."

† A society formed in England by the celebrated Jane Leade and others, originally for the purpose of studying and explaining the writings of Jacob Boehme, the inspired shoemaker of Görlitz. The outcome of this movement was a league of Christians who insisted on depth and inwardness of the spirit. There were a number of women identified with the Mystical and Pietistic movements of that day, of whom Jane Leade, Johanna von Merlau, Rosamunde von Asseburg were, perhaps, the most celebrated.

‡ A curious fact in connection with the Mystics of the Wissahickon is that no complete list of the membership is known. Diligent search among the official records in Europe and America has thus far failed to give additional information as to who composed the original chapter.

§ *Vide* fac-simile copy, Collections of The Historical Society of Pennsylvania.



The Sara Maria, Captain Tanner, master, 1694.
From the "Pietists of Provincial Pennsylvania."

schreiben,* from Germantown, dated August 7th, 1694, to friends in Germany and Holland; the two accounts agreeing as to facts, with an occasional difference in minor details. From the first source comes that which is, perhaps, the first note of music wafted to the land of the Quaker Proprietary. In the language of Kelpius: "Our exercises on board the ship consisted in discourses of various kinds and interpretations of the Scripture, in which those who felt inclined took part. We had also prayer meetings and sang hymns of praise and joy, several of us accompanying on instruments that we had brought from London."

On the evening of June the twelfth, 1694, those on the *Sara Maria* sighted the land of desire and reached the public wharf, opposite the Blue Anchor Tavern, † in the city of Penn, ‡ on Saturday, June the twenty-third, arriving on the twenty-fourth, St. John the Baptist's Day, § at German-

*Translation in full by the late Dr. Oswald Seidensticker, "Pennsylvania Magazine of History and Biography," vol. xi, pp. 430, *et seq.*

†This ancient hostelrie stood at what is now the northwest corner of Front and Dock Streets; it was taken down in 1810. An extended account of this landing place will be found in the "Pennsylvania Magazine of History," vol. x, p. 61.

‡Then in its infancy. Christ Church was not built until 1695. The first Baptist congregation on the Pennepack had no house of worship until the year 1707. (Horatio Gates Jones' Historical Sketch, p. 11). The Presbyterians erected their first church in 1704. The Swedish Blockhouse at Wicacoa, although still standing, was then (1694) in a very ruinous condition, so much so that no services could be held in the building. The old Dutch pastor, Jacobus Fabricius, so far back as 1685 petitioned the Provincial Council for permission to keep an ordinary or tavern [for the support of himself and family]. This was refused by Council in the curt sentence that "they don't think fitt to grant ye Petitioners request." *Vide* "Doc. Hist. N. Y.," iii, 243; "Hallische Nachrichten," new ed., pp. 619–20. The present church at Wicacoa, "Gloria Dei" or "Old Swedes'," was not built until the year 1700.

§St. John's Day and Christmas Day are the two natal days of the Christian Calendar Year; the other days of observance are memorial days.

town, where the German emigrants and those from Holland had already settled under the leadership of Francis Daniel Pastorius,* the German jurist.

At Germantown, Kelpius and his followers attracted much attention by their dress, peculiar doctrines and holy way of living. Shortly after their arrival they acquired a tract of 175 acres,† part of the range of hills which formed the rugged dell through which flowed the yellow waters of the Wissahickon. On this a log house, known as The Tabernacle, was built at the highest point.‡ The structure, forty feet square, especially designed for the requirements of the brethren, is said to have contained a large room for their religious and musical services, in addition to a school room and the separate cell-like rooms for the Theosophist fraternity. Surmounting the roof was an observatory equipped with telescopes and other instruments for the observation of the heavens, some of the scientific members being constantly on the lookout for celestial phenomena. About two hundred yards from the Tabernacle, near a cool spring of water, known to this day as the "Hermit's Spring on the Wissahickon," was built Kelpius' Cave, sixteen feet long by nine feet wide and eight high. According to the Ephrata MSS., this cell, or cave, known as the "Laurea" was fitted up with much taste and ingenuity, containing besides many books, curious utensils for chemical and

* *Vide* Watson's "ANNALS OF PHILADELPHIA," vol. ii, pp. 20–1.

† Situated on what is the east side of Hermit Lane, in Roxborough, in the Twenty-first Ward of Philadelphia, and extending down to the Wissahickon. The strip of land along the banks of the creek, is now included within the bounds of Fairmount Park.

‡ *Vide* Lippard's "PAUL ARDENHEIM; or, THE MONK OF THE WISSAHICKON," p. 68.

philosophical purposes.* This term Laurea appears only in the Ephrata MSS. It may have had some reference to Laurentium, a classic grove on the Aventine Hills.

Here the Hermits of the Ridge, or Wissahickon, lived in an unbroken brotherhood for ten years, preaching and teaching, cultivating a large garden for their support and giving considerable attention to growing and acclimating medicinal herbs. This last industry was, probably, the first systematic attempt in America to raise European plants for curative purposes.

After the establishment of the Fraternity, called by the Brethren themselves "The Contented of the God-loving Soul," † but by the populace at large "The Society of the Woman in the Wilderness," ‡ Magister Kelpius sought, as the chief object of the Chapter, to bring about a union of the various sects then existing among the Germans in Pennsylvania, into one Christian Church, thus antedating the present-day Federation of Churches by more than two hundred years. For this purpose public devotional services, advocating Christian love and unity, were held morning and evening in the great room of the Tabernacle, opening with a prayer and hymn, followed by a reading of Scripture and the dispassionate discussion of abtruse or unsettled points. Visitors of whatever nationality or creed, were welcomed by the brethren.

* All trace of the astronomical and scientific apparatus brought over at various times and used by the Brethren in their speculations has long since been lost, save the Horologium Achaz now in the possession of the American Philosophical Society. *Vide* Sachse's "PIETISTS IN PENNSYLVANIA" (1895), pp. 71, *et seq.;* 113 *et seq.;* pp. 205–6.

† Ephrata MSS.

‡ This name, *Dass Weib in der Wüste,* was applied because of the Fraternity's belief and teaching that the Woman in the Wilderness of Revelation, xii. 14–17, was prefigurative of the great deliverance about to be consummated in the Millennium.

Other cherished objects of Kelpius and the Brotherhood were the conversion of the Indians, and a systematic educational movement among the Germans. To the lasting honor of the noble-minded leader and his group it can be said that all services of a spiritual, educational or medical nature were given without price or expectation of reward.

The portrait of Kelpius, by Dr. Christopher Witt, painted in 1705,* now in possession of The Historical Society of Pennsylvania, shows him to have been small of stature and slight of form with a countenance indicative of broad humanity. It is said that he suffered from an affection, or paralysis, of the left eyelid, and, in addition, was of a frail constitution, which soon broke under a continuance of frugal fare and the hardships of monastic life, aggravated by his custom of retirement to his cave for retrospection and prayer. He finally succumbed in the year 1708, at the age of thirty-five, after fourteen years of service in Penn's young Province.

Thus lived and died that great and good man, Johannes Kelpius, the first Magister of the Theosophical Community on the Wissahickon. Learned and devout, eschewing worldly honors and civil power, he sacrificed his life to the interests of humanity, and in preparing himself and his followers for the millennium which he believed was close at hand. Buried at the sunset hour, to the chanting of a solemn *De Profundis*, probably in the garden or orchard of the Tabernacle, as a loosened snow-white dove

* "Believed to be the earliest extant portrait painted in America." This statement in Pennypacker's "SETTLEMENT OF GERMANTOWN," p. 226, should be amended to read, the earliest extant portrait painted in Pennsylvania.

winged its way heavenward,* no man now knoweth his sepulcher, but his memory lives on in story and song. Whittier's Pennsylvania Pilgrim portrays him in his hermit den,

> "Reading the books of Daniel and of John,
> And Behmen's Morning-Redness, through the Stone
> Of Wisdom, vouchsafed to his eyes alone."

Kelpius's contribution to musical life in Pennsylvania makes him, in this particular, the first outstanding figure of the early eighteenth century. Not only was he the composer of hymns and primitive musical scores, but there is strong probability that the first organ in Pennsylvania, the one used in Gloria Dei at the ordination of Justus Falckner, in 1703, as well as the viol, hautboy, trumpets and kettle drums, which also figured on that occasion, were brought by Magister Kelpius and his fellows in 1694, and had been in use at the Tabernacle on the Wissahickon from that time. In some writings of Kelpius reference is made to an organ. There is also an account stating that Dr. Witt and others of the Community built an organ at Wissahickon at an early day. Among other musical instruments brought by the Brotherhood was a virginal, a keyed instrument somewhat resembling a pianoforte. The first church organ introduced into Christ Church, Philadelphia, was obtained in 1728, from Ludovic Christian Sprogel,† one of the survivors of the Wissahickon Brotherhood.

* As the Brethren, looking upward and with uplifted hands, thrice repeated the invocation: "*Gott gebe ihm eine seilege auferstehung*" [God grant him a blessed resurrection].—Muhlenburg MSS. *Vide* Sachse's Pietists, pp. 246–8.

† Ludovic Christian Sprogel was a son of the Rev. John Henry Sprogel, an eminent author and teacher of the seminary at Quedlinburg. His mother,

The music of Kelpius and the Brotherhood may have been primitive, archaic perhaps, as were their instruments; but it was music's beginning in Pennsylvania, as the Eighteenth century struggled into being, a century to which the twentieth owes much.

Susanna Margaretta, was a daughter of the celebrated composer of music, Michael Wagner. His brother, John Henry Sprogel, who joined the Rosicrucian theosophists in or about 1700, became involved in land troubles with Daniel Falkner. After the departure of Falkner from Pennsylvania and the virtual disbanding of the Brotherhood all the books, particularly those of a theological nature, came into the possession of John Henry Sprogel and eventually into the hands of his brother Ludovic, who, in 1728 gave such as were orthodox to the Rector and Vestry of Christ Church, Philadelphia. In the keeping of Christ Church these volumes, mostly folios, still remain, an epitome of the profoundest religious thought of the XVI and XVII Centuries. Their book plate is a silent witness to the wisdom of the giver: "*Ex dono* LUDOVICI CHRISTIANI SPROGELL *ad Bibliothicam Ecclesiæ Anglicanæ, in Philadelphia, Die Decembris 24, 1728.*"

In the same year, 1728, Christ Church obtained from Ludovic Sprogel its first organ. Concerning this transaction the vestry minutes of September 2, records that the "committee having been appointed by the vestry 'to treat with Mr. Lod. C. Sprogel, about an organ lately arrived here, report that they have done the same, and that he insisted on £200. for said organ; and that they had procured men of the best skill this place could afford, to erect the said organ in a convenient house in town, to make trial thereof; which being done, it is said the organ proves good in its Kind, and large enough for our church.' 'It was thereupon, Resolved, That the said organ be purchased for the use of Christ Church in Philadelphia, and that Peter Baynton and others be a committee to procure subscriptions for that purpose, to appoint a suitable place to erect it in, and that they order the moving it into the church forthwith, from the place where it now is.'"

Was this "organ" the instrument that had accompanied the voices of the Brotherhood as they chanted the morning and evening hymn of praise? Was it the one that had accompanied them on the *Sara Maria's* eventful voyage of 1694, with many of the pious books given by Sprogel to Christ Church in 1728? Had it been constructed by Dr. Witt, or, had it come direct from the old World, and in that sense "lately arrived" in Philadelphia? Sachse in his "PIETISTS" stresses the fact of an organ referred to by Kelpius, and to a statement that Dr. Witt and others of the Brotherhood had built an organ at Germantown, or Wissahickon, at an early date—*Vide* The "PIETISTS OF PROVINCIAL PENNSYLVANIA," p. 354; Dorr's "HISTORICAL ACCOUNT OF CHRIST CHURCH, PHILADELPHIA," p. 61.

Dr. Christopher Witt, translator of the Kelpius hymns and the last surviving member of the theosophical Community that once occupied the Tabernacle on the Wissahickon, is said to have been born in Wiltshire, England, in 1675. Coming to Pennsylvania in 1704 he at once joined himself to Kelpius and the Brotherhood. He was then in his twenty-ninth year and, in addition to being a skillful physician and naturalist, was well versed in the occult sciences and in practical astronomy. He was too an expert botanist. After the death of Kelpius, whom he attended in his last illness, and the partial dismemberment of the Community, he removed to Germantown where he planted a large garden for his own recreation and financial betterment. This is said to have been the first botanical garden in Pennsylvania, antedating John Bartram's by about twenty years. Among his other accomplishments Dr. Witt was an ingenious mechanic, the first maker of clocks in Pennsylvania, and something of a musician and artist. He possessed a large pipe organ, believed to have been of his own construction, and, at that time, the only one in the possession of a private individual in the American Colonies. He was a skilled performer on the "virginal," a keyed instrument of one string, jack and quill to each note like a spinet, but resembling an upright piano in shape. His translation of the Kelpius hymn-book and his portrait of the Magister make him a valuable contributor to the first chapter of "Church Music" and "Musical Life in Pennsylvania in the Eighteenth Century."

Towards the close of January, 1765, Dr. Witt died, having done good to all men during his long life of ninety years, and was laid to rest in the old Warner burial ground in Germantown. Among those certainly known to have been his students in medicine were Christopher Saur, Jacob

Philadelphia who obtained distinction in Europe, the Christian Warners, father and son, and John Kaighn of Haddonfield. His will, probated February 4th, 1765, after a mention of his nephew, William Yates, to whom he had previously conveyed a stone house on Main Street, Germantown, manumitted his trusty mulatto servant, Robert Coleman, giving him a certain tract of land, and "all instruments appertaining to the making of clocks," also "my great clock which strikes the quarters." To the Pennsylvania Hospital Dr. Witt bequeathed £60 for the use of the poor in said hospital. The residue of his estate was given to his friend Christian Warner, 3rd. His personal property was appraised at £314, 5, 0. The following items from the inventory of his effects are of interest.

Organ	£40– 0–0
Virginal	1–15–0
Telescope	1–10–0
Maps and pictures	1– 5–0
Belongings to apothecaries and Doctor's way	60– 0–0
Two Clocks	30– 0–0
One Clock	15– 0–0
Clockmaker's tools	3– 0–0

The "virginal" of Dr. Witt's inventory was probably that obtained by him, in 1725, from the effects of the then deceased Mrs. Mary Margaret Zimmerman, widow of Magister John Zimmerman, who originally organized the Community of the Woman in the Wilderness on the Wissahickon. As Mrs. Zimmerman came to Pennsylvania with her fatherless children in 1694, on the *Sara Maria*, the virginal accompanied her and was without doubt the first of its kind in the Province, whether it had belonged primarily to her, or to the Community.*

*Jenkins' "GUIDE BOOK TO HISTORIC GERMANTOWN," pp. 85, 88; Sachse's "PIETISTS," pp. 403, *et seq.;* Watson's "ANNALS OF PHILADELPHIA," vol. ii, p. 22; Sachse's "JACOB PHILADELPHIA," a monograph, (1897).

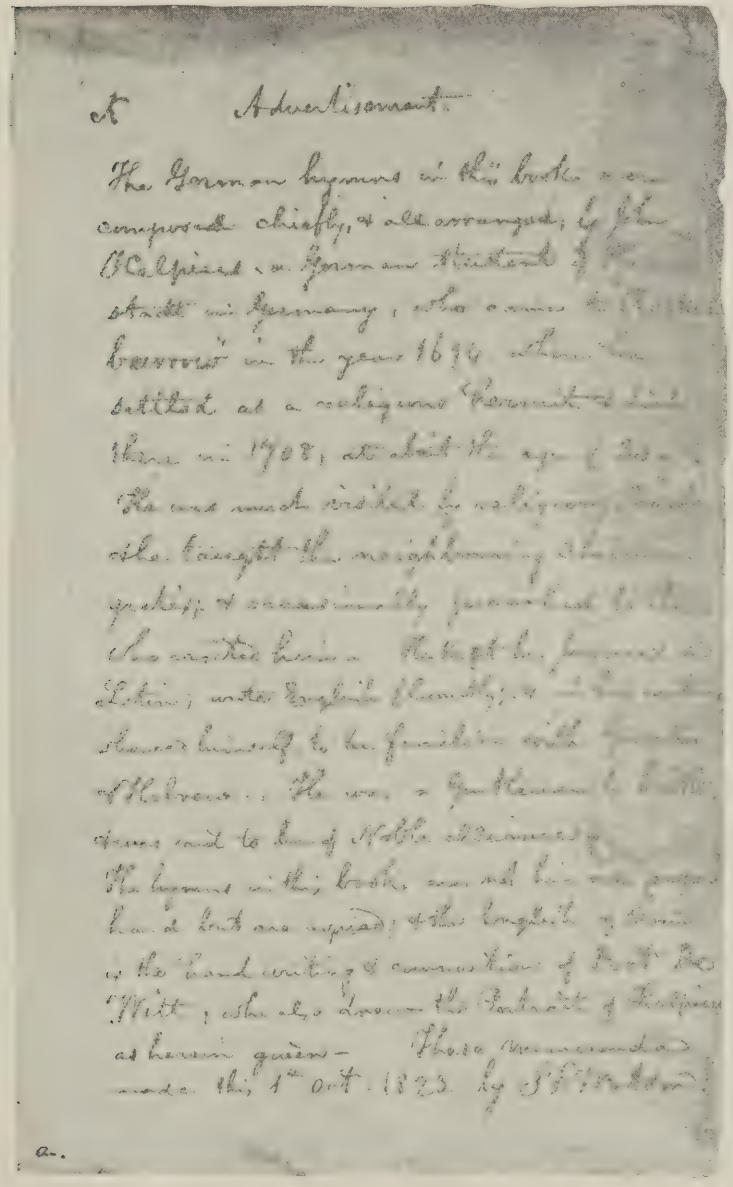
THE HYMN BOOK

OF

MAGISTER JOHANNES KELPIUS

TRANSLATED BY

DR. CHRISTOPHER WITT



A Advertisement.

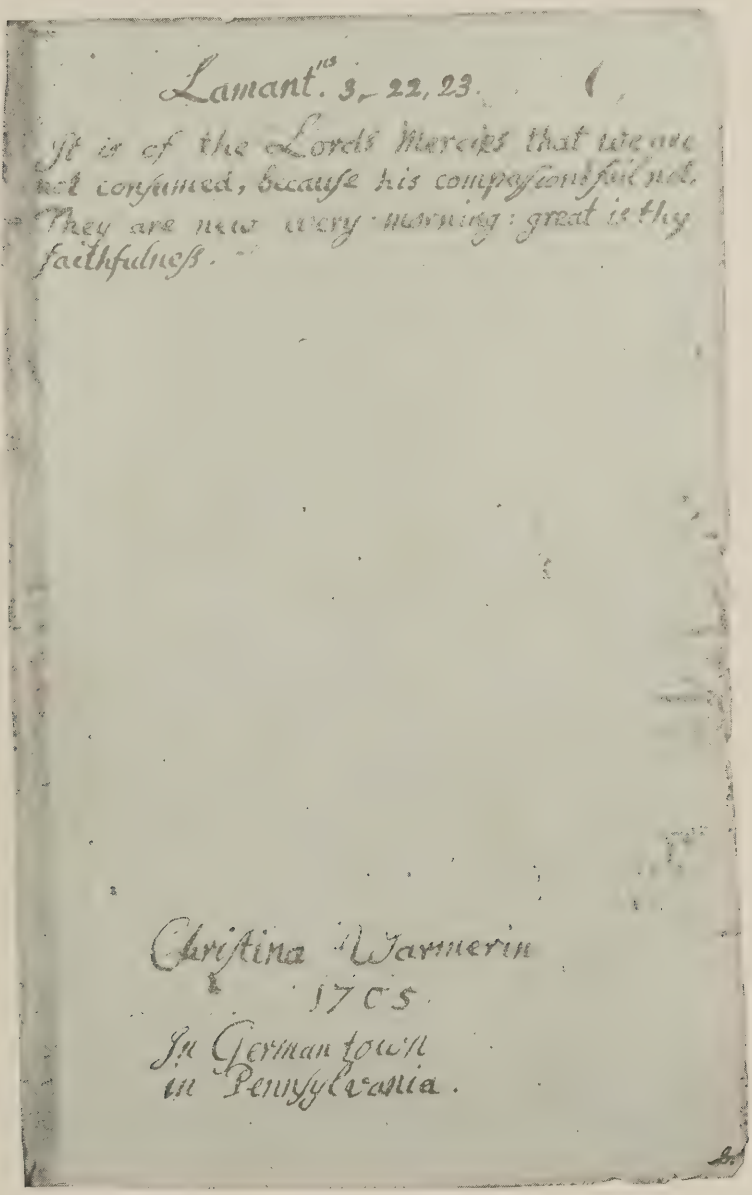
The German hymns in this book are composed chiefly, & all arranged, by John Kalpiers, a German Assistant of [illegible] stadt in Germany, who came to [illegible] burrow in the year 1694 where he settled as a religious Hermit & died there in 1708, at about the age of [illegible]. He was much visited by religious [illegible] & he taught the neighbouring [illegible] gratis; & occasionally [illegible] to [illegible] who visited him. He kept his journal in Latin; wrote English [illegible]; & in his writing showed himself to be familiar with [illegible] & Hebrew. He was a Gentleman by birth, & was said to be of Noble alliance. The hymns in this book are not his own proper hand but are copied; & the English of them is the hand writing & connection of Bart. De Witt; who also drew the Portrait of Kalpiers as herein given. These memoranda made this 1st Oct. 1823. by [illegible]

a.

Klaglieder: am: 3: vers: am: 22: t

Die Güte des Herrn ist daß Wir nicht gar aus sind:
Seine Barmhertzigkeit hat noch kein Ende; Sondern
sie ist alle Morgen Neu, und Deine Treu ist Groß.

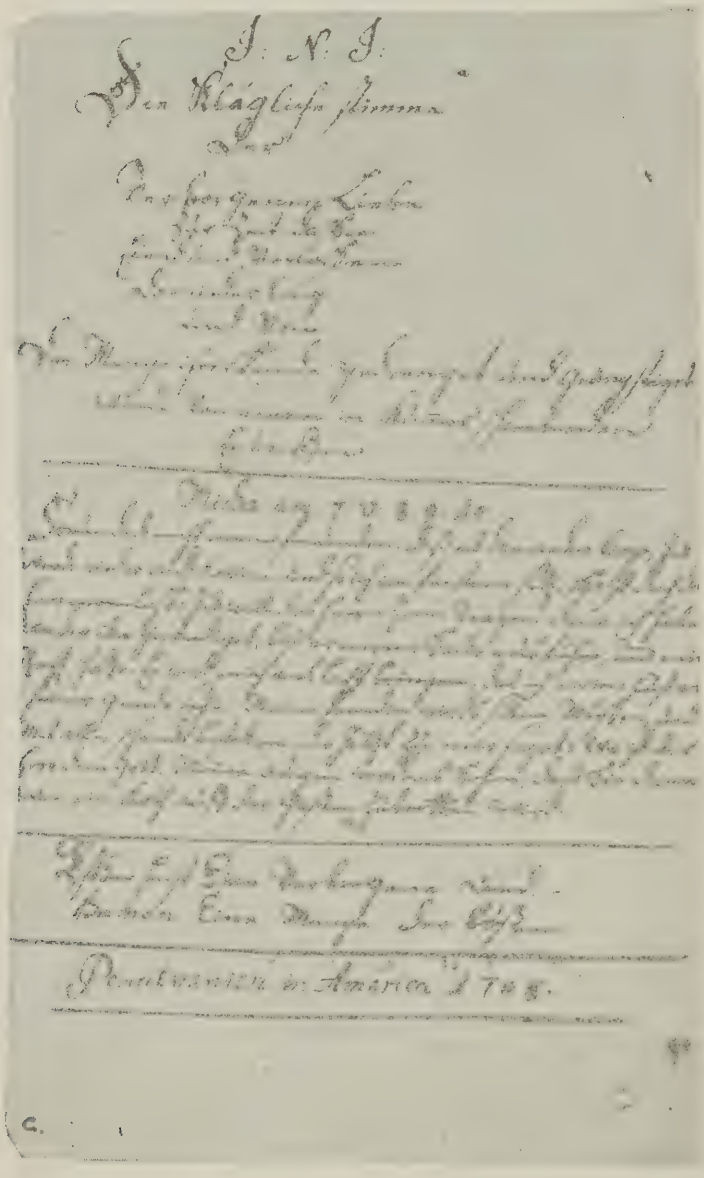
Christina Warnerin
1705
in Germantown
in Pensilvanien

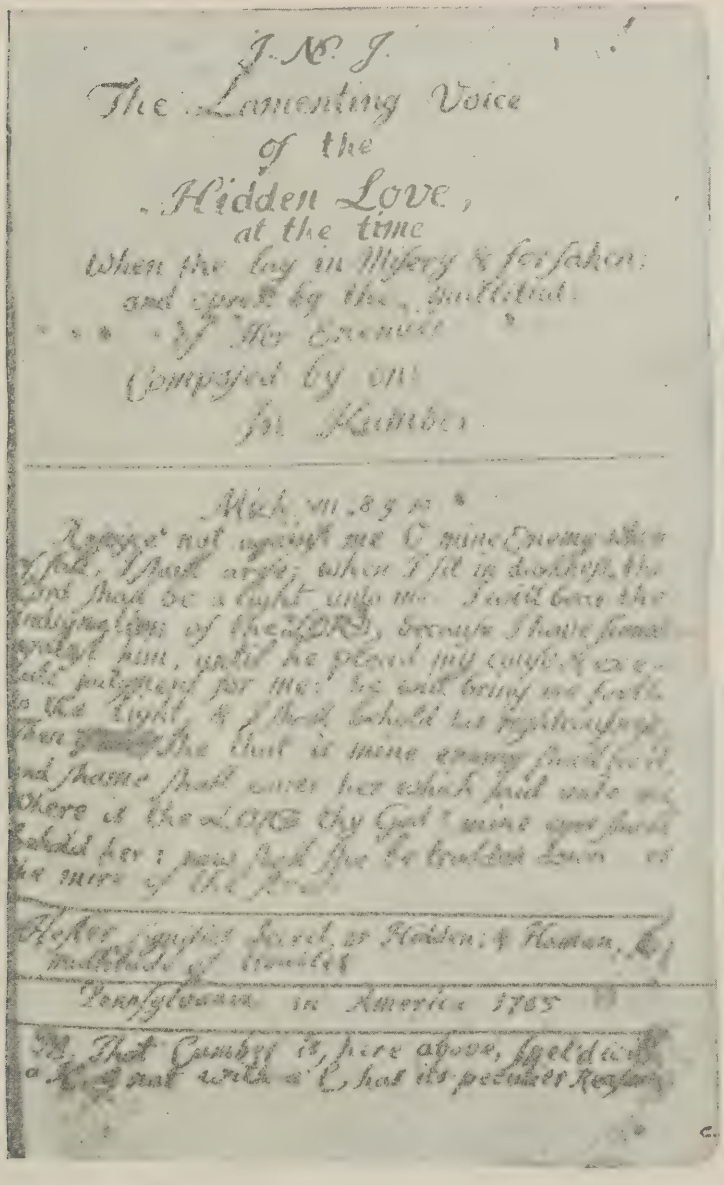


Lamant.ns 3. 22, 23.

It is of the Lords Mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

Christina Warnerin
1705
In Germantown
in Pennsylvania.





J. N. J.
The Lamenting Voice
of the
Hidden Love,
at the time
When she lay in Misery & forsaken;
and oprest by the multitude
of Her Enemies
Composed by one
In Humber

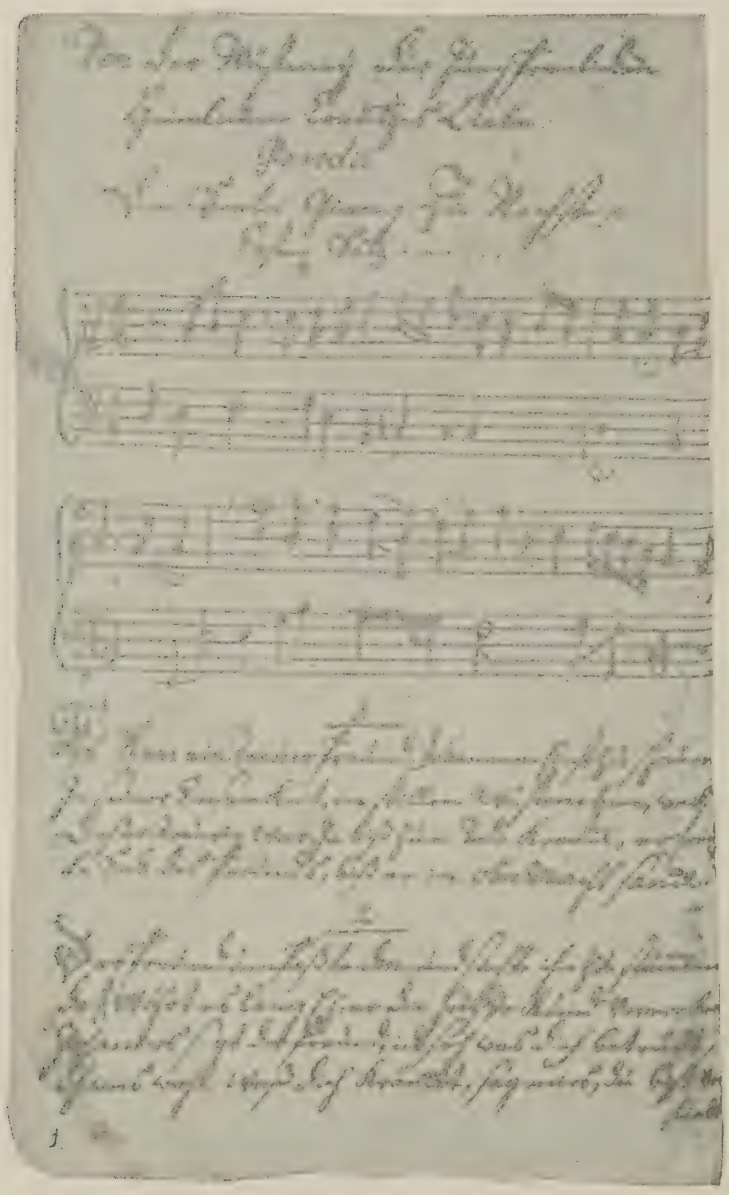
Mich. vii. 8 9 10

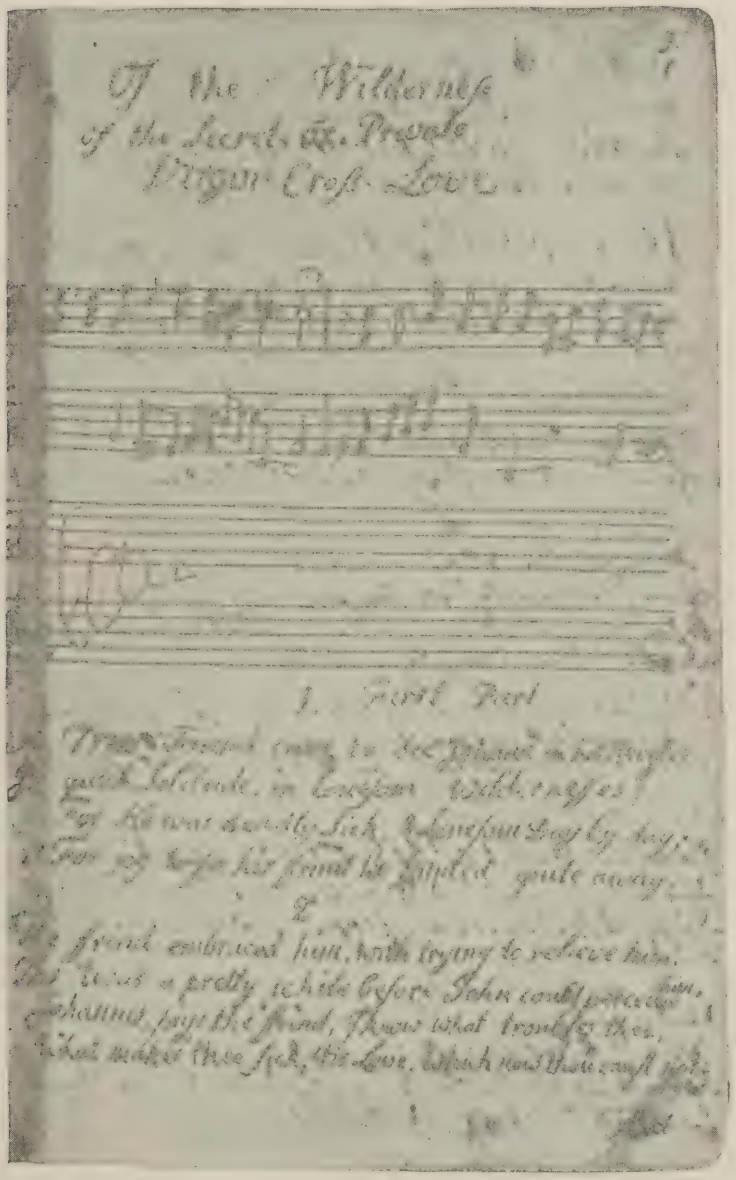
Rejoice not against me O mine Enemy when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause & execute judgment for me: he will bring me forth to the light, & I shall behold his righteousness. Then [illegible] she that is mine enemy shall see it, and shame shall cover her which said unto me, where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the street.

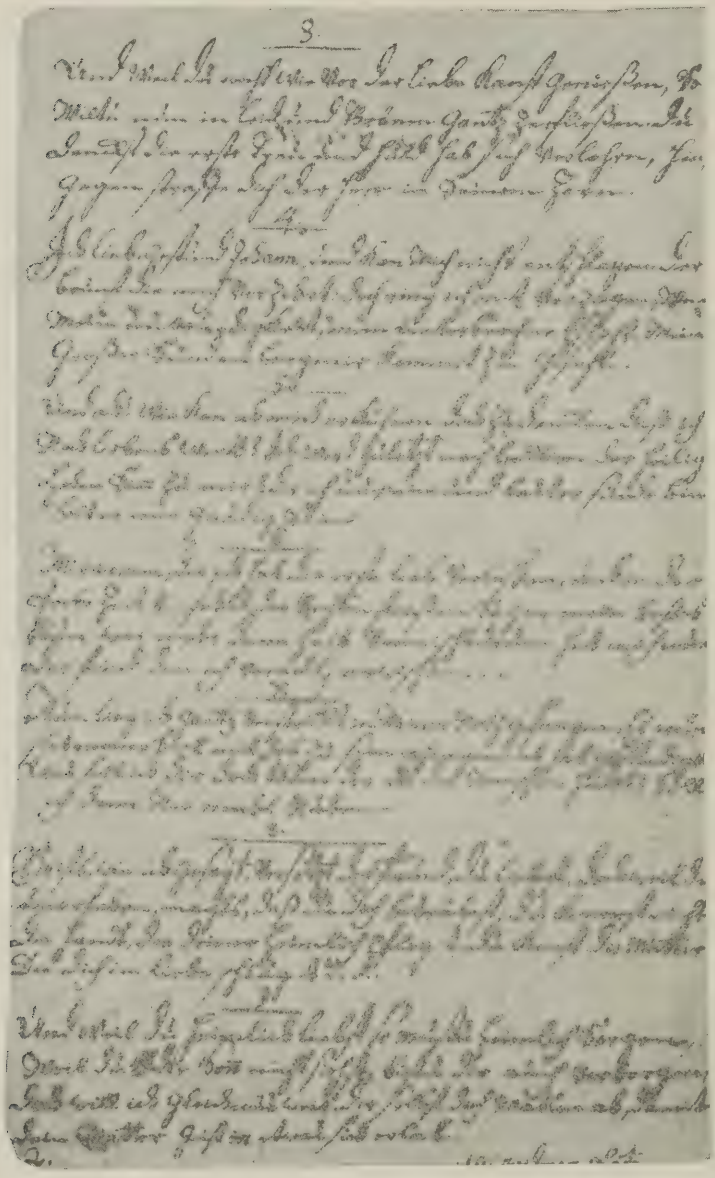
Hester signifies secret, or Hidden; & Haman, a multitude of troubles

Pennsylvania in America 1765

N.B. That Cumber is, here above, spelt with a K, & not with a C, has its peculiar Reasons




Of the Wilderness
of the Secret &c. Private
Virgin Cross Love
1. First Part
2.



3. 2.

And since thou canst not now, as formerly enjoy her,
Is wilt thou now in Grief, & floods of Tears Dispaier:
Thou thinkst ye first Love last, & from ye former path,
And that ye Lord doth now chastise thee in his Wrath.

4.

I Love, replyed John, & can't therefrom defend me.
This Life-consuming-fire; yet strive, with Doubt to mend me:
Since my Unworthyness, & my Unfaithful wise,
The Mountain of my Sins still comes before my Eyes.

5

And Oh! how can I be so bold this Grace to do me?
That I do Love deserve, or yet encline unto me
The High & Holy Mind such favours me to do;
Poluted as I am, should yet be gracious too?

6

I, who the first love have most shamfully forsaken,
And in ye trying times, the Right way have mistaken;
The Best of all my Works, with self-love chiefly shall
My then despised foe, has therefore now me fixt.

7

Now lye I here ensnar'd, & in my Grief entangled;
My Soul doth wish with Job's, to be but only strangled:
I Sinned have, & what shall I do unto thee,
Preserver of Mankind, is there no Rest for me?

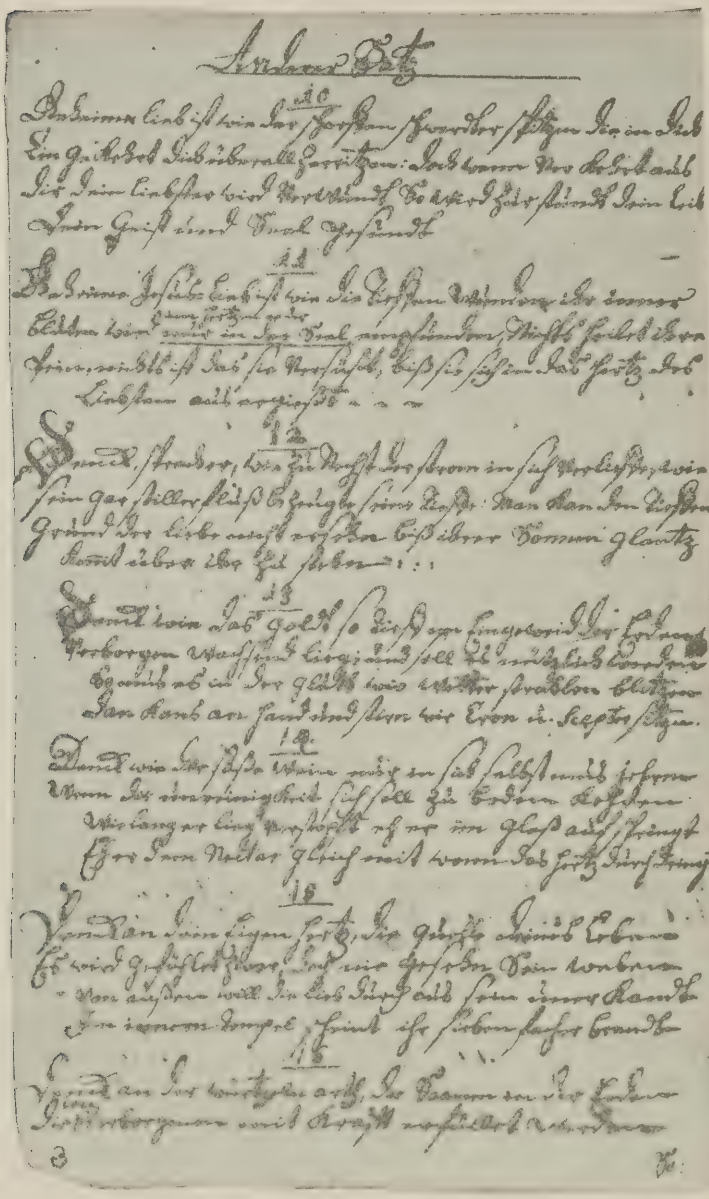
8.

It Ist, Reply'd the friend, as I have said, thou lovest,
And since experience thou want'st, thou sadly rovest:
Thou knowst the hand not which thee secretly protects,
Thou know'st the Mother not, who thee in love corrects.

9.

Since privily thou Lov'st, to privet Grief thou'rt bidden,
Since thou see'st not the Sun, Thou from thy self art hidden;
Yet in similitudes I'll Paint thy self to thee ...
That thy distressed Soul somewhat refresh'd may be.

10. Second



Andere Satz

10

Dein Liebe ist wie der scharffen schwerdter spitzen die in dich
Ein gekehrt dich überall zerritzen: doch wenn verkehrt aus
Dir dein liebster wird verwundt so wird zur stundt dein leib
Dein Geist und Seel gesundt

11

Dein Jesus Liebe ist wie die tieffen wunden ihr inner
bluten wird nur in der Seel empfunden, nichts heilet ihre
Pein, nichts ist das sie versuhnt, biß sie sich in das hertz des
Liebsten aus ergießt - - -

12

Denck, sprecher, wie zu Nechst der strom in sich verliffe, wie
sein gar stiller fluß bezeugte seine tieffe: Man kan den tieffen
Grund der liebe nicht ersehen biß ihrer Sonnen glantz
kommt über ihr zu stehen : :

13

Denck wie das goldt so tieff im Eingeweid der Erden
Verborgen wachsend lieg; und soll es nützlich werden
So muß es in der gluth wie wetter strahlen blitzen
Dan kans an hand und stirn wie Cron u. Scepter sitzen.

14

Denck wie der süße wein nur in sich selbst muß jehren
Wenn die unreinigkeit sich soll zu bodem kehren
Wie lang er lieg verstofft eh er im glaß aufspringt
Eh er dem Nectar gleich mit wonn das hertz durchdringt

15

Denck an dein eigen hertz, die quelle deines Lebens
Es wird gefühlet zwar, doch nie gesehen sein weben
Von außen will die lieb durch aus sein unerkandt
In innern tempel scheint ihr sieben facher brandt

16

Denck an der würtzeln arth, der Saamen in der Erden
Die verborgenen mit krafft erfüllet werden

3 Sc:

Second Part. 3

10.

This Secret Love is like to sharp-sword-pointed weapons,
Which Inward every where does wound thee, as now happens:
But when out of thy self, thy Lover thou shalt wound,
Then will thy Body be, with Soul & Spirit sound.

11.

The secret Jesus love is like one deeply wounded,
Whose Inward Bleeding stux, deep in ye Heart is founded:
Nothing can ease this Pain, & nought can give it Rest,
Till it's into ye Heart of it's Beloved prest.

12.

Think, said he, on ye Stream, which by its silent flowing,
And stillness of its Ebb, its Depth there by is showing:
So can ye Ground of Love at once not well be seen,
Untill the Sun's bright beams just over it has been.

13.

Consider precious Gold, how deep it lies infused
I'th Bowels of ye Earth, & shall it once be used:
So must it through ye fire its greatest heat be born,
Then may it after be as Crown and Septer worn:

14.

How sweet wine must ferment, thou may'st thy self be thinking,
Before the faeces can be to the bottom sinking:
How long it lies stopt up, before it springs i'th Glass;
Before it Nectar like, the Heart & Mind rejoyce.

15.

Think upon thy own Heart, the fountain of thy being
Its Motion may be felt, but ne'er was known by seeing:
So will ye Love without, be secret and unknown;
But in ye inward part her sev'nfold fire is blown.

16

Think on all kind of Roots, how in ye Earth they flowrish,
And therein seek thier food, the Plant & Seed to nourish:

So

So wächst die Lieb verdeckt; es zeigen ihre früchte
Daß winter Hitz und sturm den Wachstum nie vernich

17

Denck an die Sonnen wend die auch in Dunckelheiten
Mit treuem angesicht den liebsten kan begleiten
Bis ihr ihm gleiches bild zu tragen wird erlaubt
Dan neiget sie vergnügt in danckbarkeit ihr haupt

18

Denck an Empfindlich Kraut, wenn dieses wird berühret,
Wie in sich kehrend traur, wie seine Saat verliert:
Es will vom Himmel thau allein berühret sein
Und angescheinet nur vom Reinen Sonnen-schein

19

Denck an Jungfrauen lieb wie züchtig rein sie brenne,
Wie starck doch in geheim, daß sie ja Niemand kenne,
Auch selbst ihr buhle nicht. Wie sie erröth verblaßt,
Verstummt, wenn er nur im anblicken sie umfaßt.

20

Wie quält, wie gramt sie sich wenn sie ihn nicht kan sehen
Ihr geist ist angefüllt mit unerhörten wehen
Sie traurt, sie wünscht sie hofft, sie fürcht, sie schreckt, sie zagt,
Ihr eintzig liebster ists, der sie unwissend plagt

21

Unwürdig deucht sie sich von dem geliebt zu werden
Der ihrem achten nach der schönste ist der Erden
Je höher sie ihn acht, je mehr sie sich veracht:
An ihre innere Zierd wird nicht ein Mahl gedacht.

22

Ihr Zierd ist sein gestaldt, sie lebt in seinem Leben
Ihr Liebe kan sich nur in seiner lieb erheben
Wenn er nicht lebt vergnügt, so leidt ihr leben Noth
Meint sie er lieb sie nicht, so gramt sie sich zu Tod:

23

Ihr eintzig dichten ist nur ihme zu gefallen,
Was sie nur sieht und hört muß wie sein Echo schallen:
Wie jauchzt und hüpft sie dann! Ach wenn sie sich nur hört
Und sich alleine sieht, deucht ihr, sie sey bethört.

4. Dies:

So covered groweth Love, as all her fruits do show.
And is not hindered by Heat, Winter, frost or Snow.

17

Consider the Sunflower, in Dark & Cloudy Weather,
How faithfully she turns her face to her dear Lover;
Untill she's Pregnant grown, & bears like him a Seed;
Then Rests she, & does bow in gratitude her head.

18.

See ye Senceable Plant, how if it be but touched,
It straitway sheds its Seed, altho in Pods 'tis couched.
It will by Heavens Dew be touched quite alone,
And only tookt upon but by the shining Sun.

19

Consider Virgin Love, how Chast & Clean it gloweth;
How strong, yet Secret still, so that person knoweth;
No, not her Dear himself: She blush's to bashful face,
And Speechless quite she is when He doth her embrace.

20

How grieveth she her self, when she cannot espie him?
Her Soul is fill'd with WO, because she is not by him.
She Grieves, she Longs, she Hopes, she fears, she frights, she faints,
And yet her Only Dear, Unknown, does cause these plaints.

21

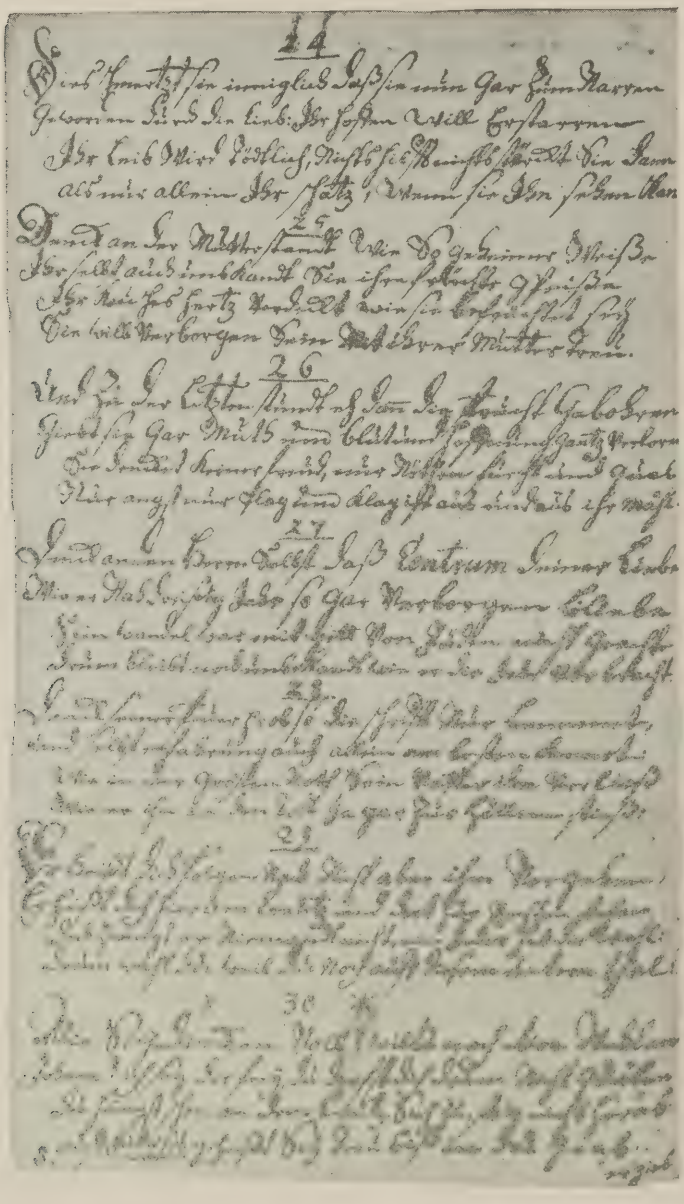
Unworthy thinks she her, to be by Him beloved,
Whom in Esteem she holds, the best that ever moved
The more she Him regards, the less she thinks of Her;
And her own Vertues she does never think on more.

22.

His Stature's her delight, Her Life is in his living,
Her Love into his Love she only will be giving;
Whil He lives not content, Her Life does want its breath,
Thinks she He loves her not, She grieves her self to Death.

23.

Her only thinking is how shee may pleas him better,
And when she sees, & hears, must as his Echo meet her
How joyt & springs she then! but when she does behold;
And see her self alone, she thinks herself Beyond this



24. 5.

This grieves her heartily, that shee's become so foolish,
And that by means of Love; her Hopes will now grow coolish:
She now grows deadly sick, nought helps or strengthens her
But only her Dear Love, if she could see him near.

25.

Think on a Mothers state, in what a privet manner,
Lies to to her self unknown, her fruit she feedeth in her:
Her Chast Heart needs will hide, when she is pregnant grown,
She will in secret be, with Mothers Care alone.

26.

And to the latest hour, before she is Deliver'd,
She gives her Courage lost, & from all Hope is sever'd:
She thinketh on no joy, but Trouble, fear, and Pain,
But Anguish, Grief, & Plaint, is OUT, & OUT again

27.

Think on the Lord himself, the Author of thy being,
How He near thirty years did keep from Vulgar seeing:
His Converse was with God, not minded by the jews;
Nor is it yet well known how he this time did use.

28.

Think on his Agony, the Scriptures only names it,
And self Experience the best of all explains it.
How in his greatest need his father him forsoth,
To cast him down to Hell he this occasion took.

29.

He bids thee follow him, but not to go before him,
Before on the Cross, & There, on his Right hand adore him
Yet forceth he no man, each one may will or no,
Therefore make now thy Choice whilst thou art here before.

30.

Why now so full of thoughts, will thou yet make electure
Again I tell thee free, make thereof no Reflection,
Thou hangst now on the Cross! take care & come not down;
Upon & fewest will be faithful, worn of Crown.

V. Gar

31

Er gieb dich Gott! er will dich noch was vester binden
als er noch je gethan: denck nicht mehr deiner Sünden
Noch deiner Missethat, weil Gott ihr nicht mehr denckt
als nur so fern er sie zu deinem besten lenckt

32

Ich hatte mir noch mehr zu sagen für genommen
Doch weil die Eigen lieb dir noch gar nicht bekommen
verspar ichs: sey nur in dem was du hast gebreu
so wirstu wenn ich kom ahn leib und seele neu:

Dritter Satz

33

Darauf verlieb der freund Johann, so voller Freuden
Doch auch empfindlich noch der stillen seelen leyden
Er kund die Eil des freunds auch lange nicht verdaun
weil er den besten trost im Mittel abgehaun

34

Doch brach er endlich aus: so sey dann ein gekehrt
o Schwerd! o Lieb! in mich, biß mein pallast verheeret,
biß deiner an die stell des alten ist erbaut
biß meine seele dich darinn vergöttet schaut.

35

Verwunde mich noch mehr, durch deiner liebe stärcke
daß ich nur dieser krafft, und wirkung in mir mercke
zur tödung meiner krafft! biß ich durchs Rothe Meer
zu dir eindring, darum verwunde mich noch mehr.

36

Bestrahle meinen fluß, damit er in der stille
sich ein und aus ergieß aus deiner tieffen fülle
und daß ich dich in mir ersehe mit genuß
so stehe still o Sonn! bestrahle meinen fluß

37

Mach mich wie lebend gold, nach dem ich aus der Erden
der Eitelkeit erweckt, durchs Creutz gereinigt worden
doch fehlt der letzte blitz, der Sünden letzter Sold
drum schmeltz nur weiter, und mach mich wie lebend o

6 mach

31 6

Give up thy self to God: He yet will find thee faster
Than he has ever done, Think not of thy Disaster,
Thy Sins & follies past, since God has given thee Rest,
And thinks on them no more, but only for thy Best.

32

I yet have something more I would have said unto thee;
But self-love not being Dead, it may some damnage do thee:
I'le spare it at this time; In what thou hast be true,
So will be, when I come, Thy Soule and Body New.

Third Part.

33

Thereon the Friend did leave Johannes much relieved,
Yet in his very Soul most sadly he was grieved:
His Friends haste he could not along while well digest,
His Chief hope cut i'th' midst, & thereby lost of best.

34

He brake forth, & said, So be then Inward turned
O word! O Love! in me, untill this House is stormed:
Till Thine may raised be instead of this my Old,
Till Deified my soul may therein thee beheld.

35

Come wound me more & more, by thy loves sacred power;
That I may find its strength, & working every hour:
For killing of my strength, till through & Red Sea more,
I press to thee, therefore come, wound me more & more

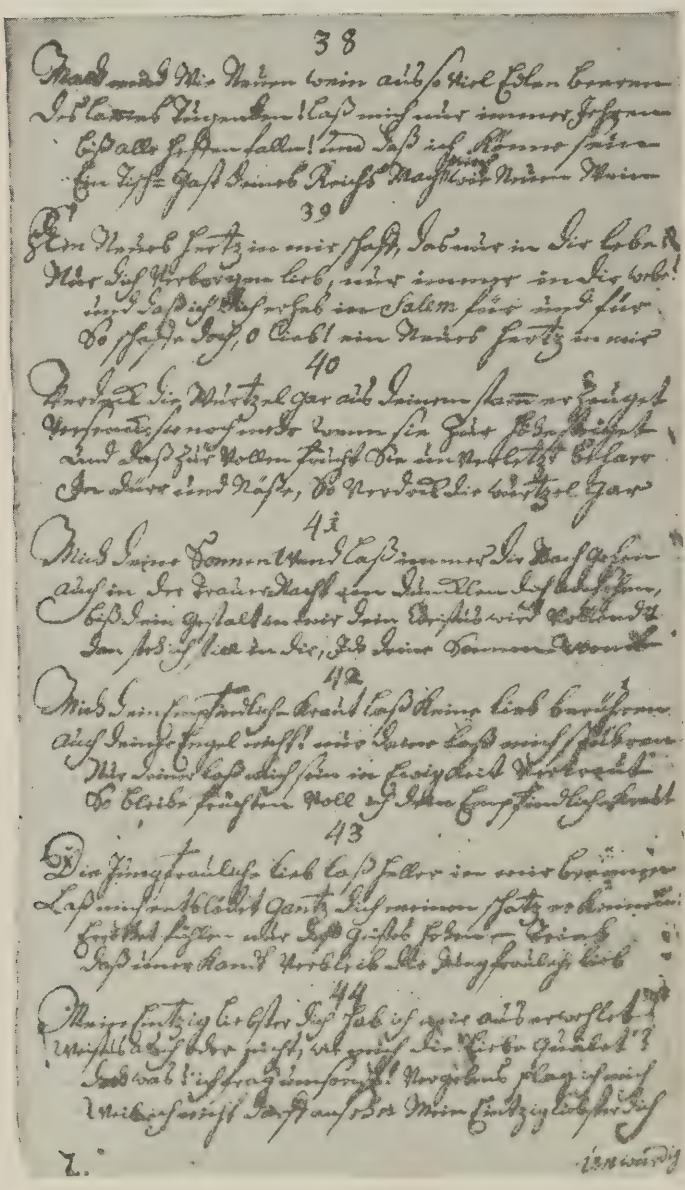
36

Shine down upon my Stream, that it in quiet stillness,
May run both In, & Out, out of thy boundless fulness:
That I may see in Me, Thee with a Radiant Beam,
So stand thou still O Sun, & Shine upon my Stream.

37

Make me as Living Gold, after thou hast me urged
From worldly Vanities, & through Cross me purged:
The Test is wanting still, which therefore make me
To say, Much farther forth, make me as living Gold.

38. Make



38

Mach mich wie Neuen wein aus so viel Edlen beeren
Des lammes Tugenden! laß mich nur immer Jehren
biß alle heffen fallen! und daß ich könne seyn
Ein Tisch-Gast deines Reichs Nach wie Neuen Wein

39

Ein Neues hertz in mir schaff, das nur in dir lebe
Nur dich verborgen lieb, nur immer in dir webe!
und daß ich dich erhab im Salem für und für
So schaffe doch, o Lieb! ein Neues hertz in mir

40

Verdeck die Wurtzel gar aus deinem stamm erzeuget
Versencke sie noch mehr wenn sie zur höhe steiget
und daß zur vollen frucht sie unverletzt beharr
In dürr und Nässe, so verdeck die wurtzel gar

41

Mich deine Sonnen wend laß immer dir nachgehen
auch in der trauer Nacht im dunklen dich ansehen,
biß dein gestalt in mir dein Christus wird vollendt
dan steh ich still in dir, ich deine Sonnen wend

42

Mich dein Empfindlich kraut laß keine lieb berühren
auch deine Engel nicht! nur deine laß mich spühren
Nur deine laß mich seyn in Ewigkeit vertraut
So bleibe fruchten voll ich dein Empfindlich kraut

43

Die Jungfrauliche lieb laß heller in mir brennen
Laß mich entblödet gantz dich meinen schatz erkennen
Erwecket fühlen nur daß geistes hohen Trieb
daß unerkandt verbleib die Jungfraulich lieb

44

Mein Eintzig liebster dich hab ich mir auserwehlet
Weiß aus ich oder nicht, wie mich die liebe quälet?
doch was! ich frag umsonst! vergebens klag ich mich
weil ich nicht darff ansehn Mein Eintzig liebster dich

L. [illegible]

38. 7

Make me as the New Wine! from many noble Berries,
Lamblike Vertues: & by still fermenting scaries;
Till all the faecis fall, and I a Guest of thine,
May in thy Kingdom sit. Make me as the New Wine.

39.

Make a new Heart in me, & only in thee living:
Sacred Unity, & allways in thee Moving!
And that it might exalt in Salem, only thee
For ever, so O Lord Make a new Heart in me.

40

So, Cover thou the Root begotten from thy fountain,
And sink it deeper down, when thou salt see it [illegible]:
That covered it may 'bide, & bring its ripned fruit,
In Drouth, & Wetness too, So cover thou the Root.

41.

Like, only thy Sun flower, let after thee be turning;
And in thy Pensive Night, & Darkness for thee mourning:
Until thy form in me, thy Christus hath full pow'r
Then stand I still in thee, I, only thy Sun flow'r.

42.

Me, thy Senceable Plant, let no false Love betide me,
Nor ev'n thy Angels not! but only Thine let guide me:
That may be but Thine Eternally, this grant!
So am I full of fruit, I, thy Senceable Plant.

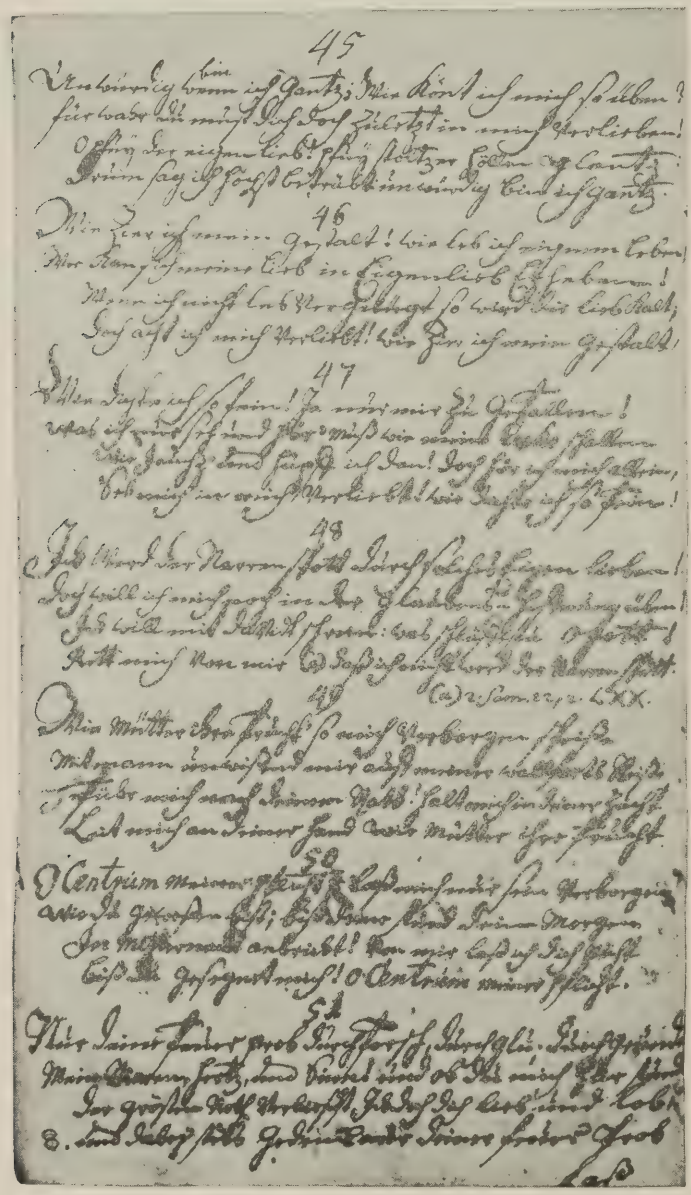
43.

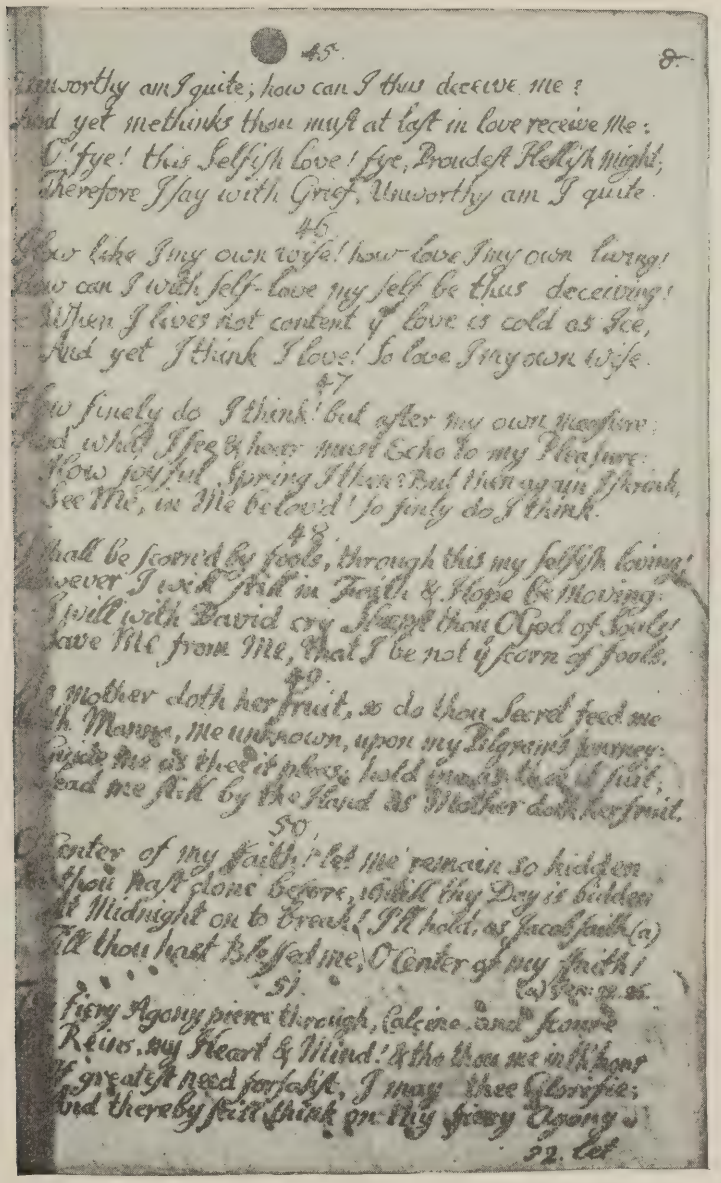
The pure Virgin-love be brightly in me burning,
That when quite stript of All, to thee I may turning:
With Blushing I may feel thy Spirits Bought above,
That unknown may remain the pure Virgin-love.

44.

My only Lover, Thee, I have for me selected!
Know'st thou it or not, how the Love has me affected?
But what? I ask in vain, for nought I trouble me
Since I dare not behold my only Lover thee.

45. Unwor.





45. 8.

Unworthy am I quite; how can I thus deceive me?
And yet methinks thou must at last in love receive me:
O! fye! this Selfish love! fye, Proudest Hellish might;
Therefore I say with Grief, Unworthy am I quite.

46.

How like I my own wife! how love I my own living!
How can I with self-love my self be thus deceiving!
When I lives not content ye love is cold as Ice,
And yet I think I love! So love I my own wife.

47

How finely do I think! but after my own measure:
And what I see & hear must Echo to my Pleasure:
How joyful Spring I then? But then again I shrink,
See Me, in Me belov'd! so finly do I think.

48.

I shall be scorn'd by fools, through this my selfish loving!
However I will still in Faith & Hope be moving:
I will with David cry Sleepst thou O God of Souls!
Save Me from Me, that I be not ye scorn of fools.

49.

As mother doth her fruit, so do thou Secret feed me
With Manna, me unknown, upon my Pilgrim's journey:
Guide me as thee it pleas; hold me as thee it suit;
Lead me still by the Hand as Mother doth her fruit.

50.

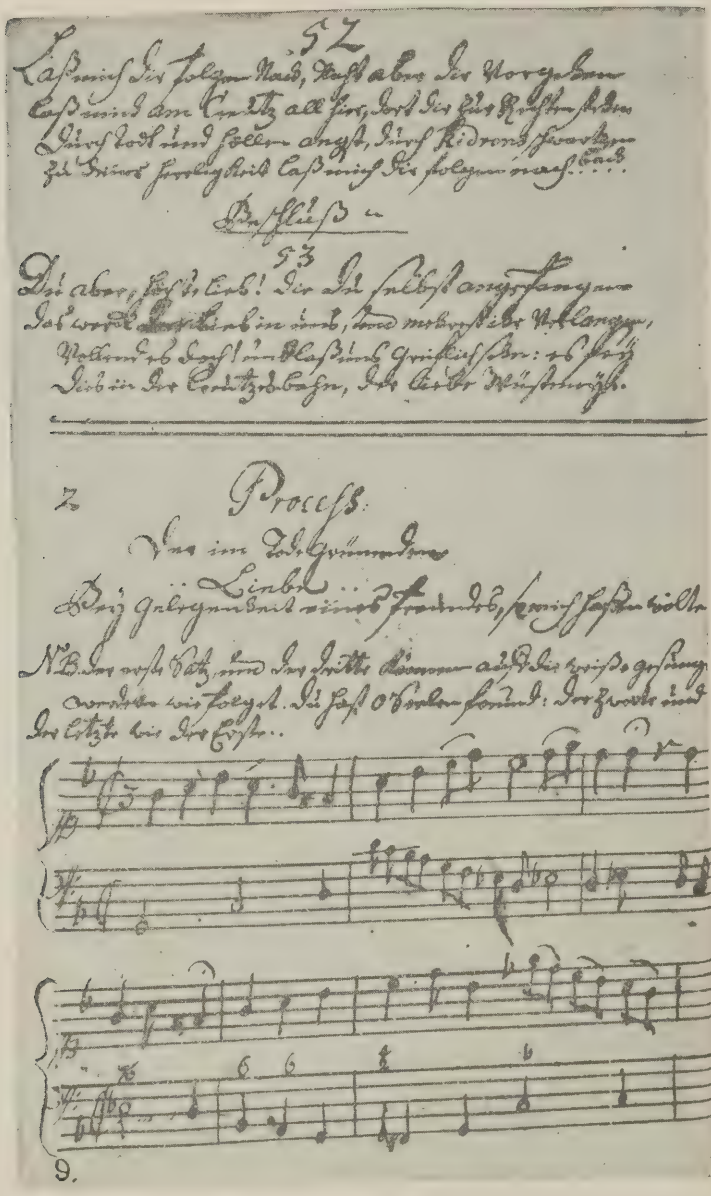
O Center of my faith! let me remain so hidden
As thou hast done before, untill thy Day is bidden
At Midnight on to break! I'll hold, as Jacob faith (a)
Till thou hast Blessed me, O Center of my faith!

(a) Ven: 22. 26.

51.

The fiery Agony pierce through, Calcine and scoure
Reins, my Heart & Mind! & tho thou me in th'hons
Of greatest need forsakst, I may thee Glorifie;
And thereby still think on thy fiery Agony.

52. let



50. 9

Let me but follow thee, not strive to go before thee;
Let me Here on the Cross, There, on thy Right adore (thee):
Through Death & Hellish fear, through Kedrons black est Sea;
Into thy Glory, so let me but follow thee.

Conclution.

53.

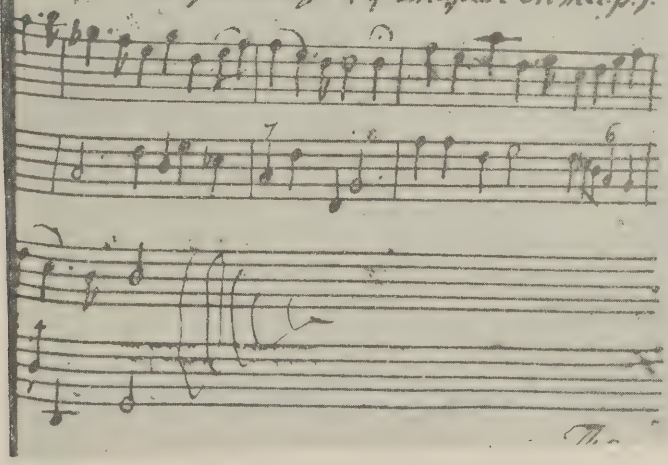
But Thou Divinest Love! who thy self hast begun it,
This Work of Love in us) so strengthen us to Run it:
Perfect it quite! & let us plainly see this is
(In this way of ye Cross) the Love its Wilderness.

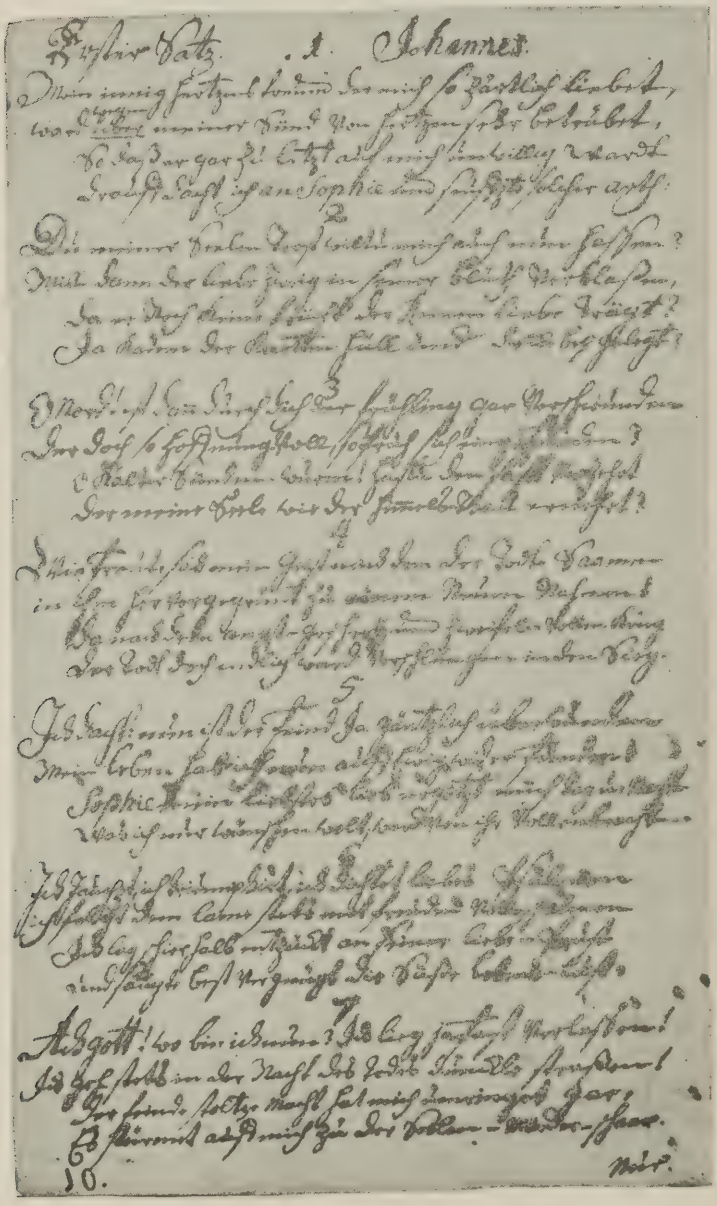
2 The Process of Love,

growing in Death.

By occasion of a Friend that would hate me.

NB. The first, & third part may be sung on the following. & ye 2nd part (last) on Mel. p. j.





Erster Satz. 1. Johannes.

Mein innig hertzens Freund der mich so zärtlich liebet,
ward wegen meiner Sünd von hertzen sehr betrübet,
So daß er gar zu letzt auf mich unwillig wardt
Drauff dacht ich an Sophie und seufftzte solcher arth:

2

Du meiner Seelen Trost wiltu mich auch nun hassen?
Mit dann der liebe Zweig in seiner blüth verblassen,
Da er noch keine Frucht der keinen liebe trägt?
Ja kaum der Knoten hüll und dritte bey gelegt?

3

Mord! ist dann durch dich der frühling gar verschwunden
Der doch so hoffnungsvoll, so früh sich eingefunden?
Kalter Sünden wurm! hastu den Safft verzehrt
Der meine Seele wie der himmelsthau erneuert?

4

Wie Freude sich mein Geist nach dem der todte Saamen
in ihm hervorgegrünt zu einem Neuen Nahmen!
Da nach dem Angst-geschrey und zweifeln vollen Krieg
Der Tod doch endlich ward verschlungen in den Sieg.

5

Ich dacht: nun ist der Feind ja gäntzlich überwunden
Mein leben hab ich nun auff Ewig wider funden!
Sophie mein liebstes lieb ergötzt mich tag und nacht
Was ich nur wünschen wolt, ward von ihr vollenbracht.

6

Ich tauchet, ich triumphirt, ich dichtet liebes Pfälzen
ich fahrt dem Lamm stets mit freuden vollen Hälsen
Ich lag schier halb entzückt an seiner liebe Brust
und säugte best vergnügt die süsse lebens-lust.

7

Ach gott! wo bin ich nun? Ich lieg jamerlich verlassen!
Ich gehe stets in der Nacht des todes dunckle strassen!
Der feinde stoltze macht hat mich umringet gar,
Es stürmet auff mich zu der Seelen-mörder-schaar.

8

10. Nur.

First Part, 1. Johannes. 10.

My sincere, Cordial friend, who tenderly me loved,
Because of my vile Sin, with Hearty grief was moved.
So that he was at last quite with me discord,
Then thought I on Sophi', & thus I gave it vent.

2.

Thou Comfort of my Soul! shall I of thee be hated!
Will then this Branch of Love be in its Bloom abated!
Which never yet hath brought forth fruit of pure love;
Nay, scarce the buddy Case, & Cover does remove.

3.

O North! Is then through thee ye Spring thus quite suppressed
Which was so full of Hope, so Early, & so Blessed!
O coldest sinful worm! hast thou thus made to perish
The Sap which did my Soul as Dew of Heaven cherish.

4.

How did my Soul rejoyce, when its dead seed apearing
In it to Germinate, the New name so endearing!
When after all ye fears, & Doutful Wars, that I
Should Death have Conquer'd, & it turn'd to Victory.

5.

I thought now is ye foe once perfectly subdued;
My Life I've found again forever more renewed!
Sophi' my dearest Love refresh'd me Day & Night;
And what e'er I could wish was by her brought to-light.

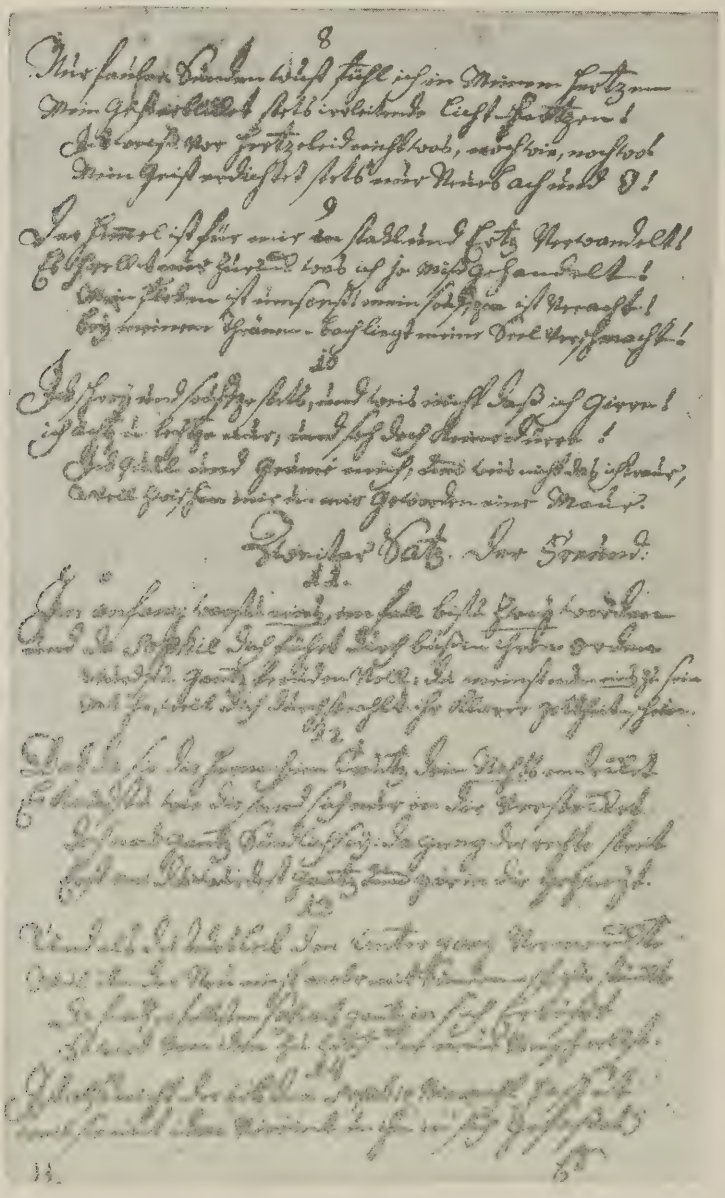
6.

I did Triumph with joy, I made most loving Psalmes,
I follow'd still ye Lamb with fresh rejoycing Palmes:
I lay half in a Trance upon his loving Breast,
And drew with full content, of Life ye swertest Rest.

7.

O God! where am I now? I lie almost forsaken!
I wander Day & Night in deadly pathe mistaken!
The foe with proudest might has quite environ'd me.
And ye Soul-murthering gang rejoycing this to see.

& I feel



8. 14.

I feel nought in my Heart, but corrupt Sin a stirring!
My Spirit ever see's Deluding Lights of Erring!
I know for grief of Heart not what, nor how, nor who!
And all my Spirit vents is still Alas! and Oh!

9.

The Heav'n against me is to Stee, & Mettal changed!
And what I've e'er miss done is now before me ranged!
My Intreaties are Vain! & all my Sighs despis'd
By all my flood of Tears, my Soul's in Death disguis'd.
Surprisd.

10.

I Long, & Sigh all ways, yet know not that I'm moaning!
I still do wish & thirst, & yet no Drouth am owning!
I vex & trouble me, yet know no Grief at all!
Since between Me, & Me, there is become a wall!

Second Part, the ffrind.

11.

At first wert thou but one, but in ye fall divided,
And as Sophia' thee brought through Penitence,
Wert thou then full of Joy, & thouhtest one to be
With Her, whose Godhead glance had through enlight'ned thee.

12.

But as She through the Cross thy nothingness revealed,
Then knew'st thou that of Sin in thee was but concealed,
And very sinful still; then first began the strife;
As thou perceivedst this, divided was thy Life.

13.

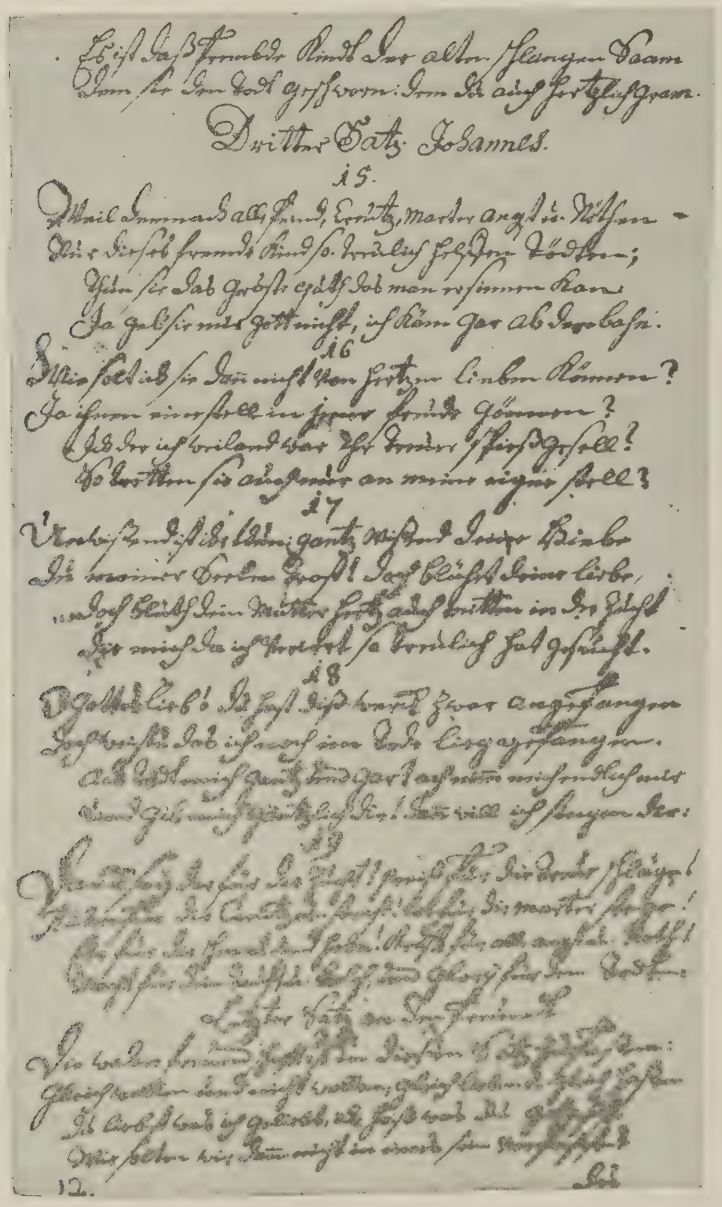
And as Deaths body markt his own destruction near him,
Because of NEW re, more with sinful lusts would shear him,
Then did he Eat himself as in himself enrag'd;
So will at last the NEW from him be disengag'd.

14.

So This is not the Heir (which Sophia ne'er has listed
Since She's united to, & Him in Her translated)

H

Es ist daß fremde Kindt der alten schlangen Saam
Dem sie den todt geschworen: dem du auch hertzlich gram.



Dritter Satz. Johannes.

15.

Weil dermach alle Feind, Creutz, Marter angst u. Nöthen
Nur dieses fremde Kind so treulich helffen tödten;
Thun sie das grösste guth das man ersinnen kan:
Ja gab sie mir gott nicht, ich käm gar ab dem bahn.

16

Wie solt ich sie dann nicht von hertzen lieben können?
Ja ihnen eine stell in jener freude gönnen?
Ich der ich weiland war ihr treuer spieß gesell?
So trotten sie auch nur an meine eigne stell?

17

Unwissend ist ich thun: gantz wissend deine Hiebe
Du meiner Seelen trost! doch blühet deine liebe,
Doch bluth dein Mutter hertz auch mitten in der Zucht
Dir mich da ich verirrt so treulich hat gesucht.

18

O gottes lieb! du hast diß werck zwar angefangen
Doch weistu das ich noch im tode liegt gefangen.
Ach tödt mich gantz und gar! ach nimm mich endlich mir
Und gib mich glützlich dir! dann will ich singen dir:

19

[illegible] für die Zucht! preiß für die treue schläge!
[illegible] die Creutz [illegible] für die marter [illegible]!
[illegible] für die schmach und hohn! [illegible] für alle angst u. noth!
[illegible] für dein [illegible] und glorie für den todt.

Letzter Satz an den Freund

Die wahre freund [illegible] diesen Satz [illegible]:
Gleich wollen und nicht wollen, gleich lieben u. gleich hassen
Du liebst was ich geliebt, ich hast was du gehaßt
Wir solten wir dann nicht in eines sein verfaßt?

12. Das

It is the forreign Child, of ye Old Serpents breed, 12.
Whom The ye Death has sworn, & thou dost hate indeed.

Third Part. Johannes.

15.

Since therefore all these foes, Cross, Marter, Sorrow, Anguish,
So truly help to kill, & this strange Child extinguish,
They do the greatest good ~~good~~ that one may think or say;
Nay, had God them with held, I sure had lost my way.

16.

Why should I not them then, most dearly love forever?
And in ye future World wish endless joy & favour:
I, who, but lately too, their faithful Comerad ~~was~~ one;
And they now only Do what I should a brought to pass.
my self should have done.

17.

They know not what they do, but Certain is thy Terrour,
Thou Comfort of my soul! yet blows thy Love & favour:
Thy Mothers heart yet blows in midst of all thy frown,
Which truly has me sought when I astray was gone.

18.

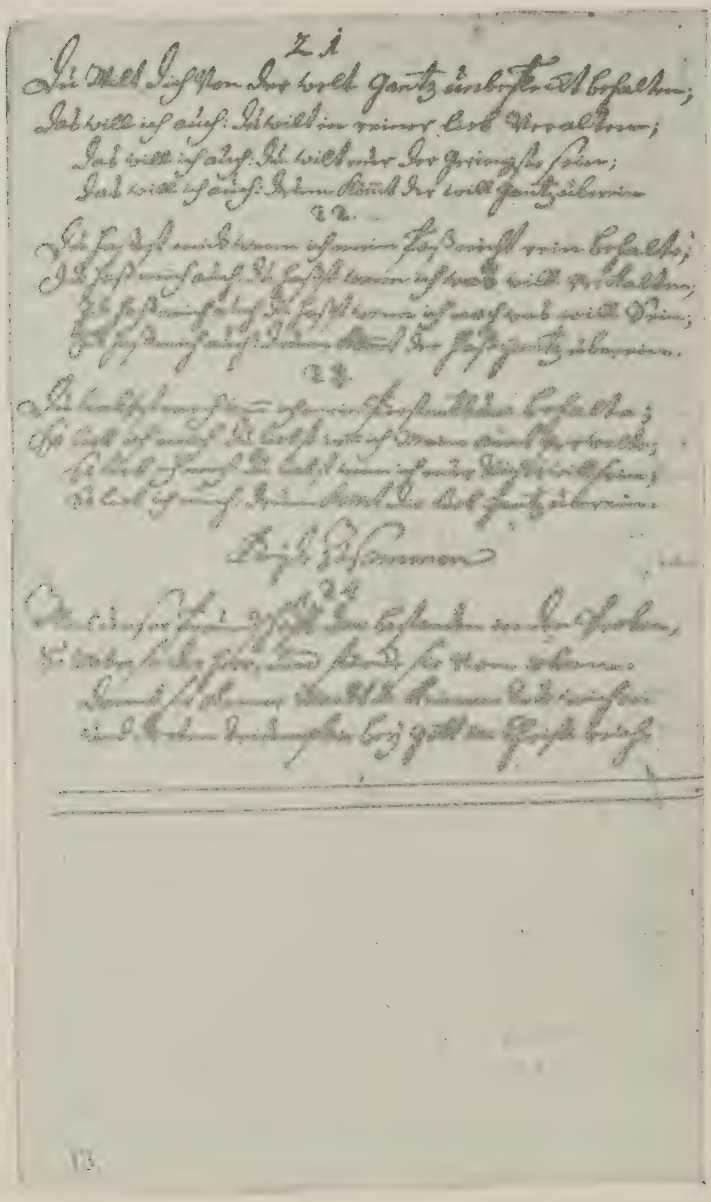
O Godly Love! thou hast of this work made Begining;
And yet thou knowst I lie in Death ensnard for Sining:
O kill me quite! & take My self, away from Me,
And joyn Me to thy self, then will I sing to Thee—

19

Thanks, for thy Chastisement, Praise, for ye Stripes so loving,
Laud, for all these Cross ways; fame, for this Marter moving:
Honour, for Shame & Scoff; Strength, for ye Anctious Breath,
Might, for Baptism & Cup! & Glory for the Death!

Last Part 20. to the friend.

The truest frindship is here plain for immitating,
Like willing, & not will, like loving, & like hating:
Thou lovst what I did love, I hate w. thou didst hate,
How should we then not be but only One innate?



21. 13.

Thou wilt thee from ye World unspotted keep thee larger,
That will I too; Thou wilt in Divine love grow strong er,
That will I too; Thou wilt be still the least alone,
That will I too; So is our Will but only One.

22.

Thou hat'st when I keep not my Vessel clean from [illegible]
I hate me too; Thou hat'st when I in love grow [illegible]
I hate me too; Thou hat'st when I will soothing be,
I hate me too, so ist one hate entirelie.

23.

Thou lovest me when I my Princely state preserved
So love I my; Thou lov'st when I my Office [illegible]
So love I [illegible]; Thou lov'st when I [illegible] will be
So love I me; so ist still One entirelie

Both together.

24.

Since then our friendship has in trying times [illegible]
The Lord increase it more & strengthen it [illegible]
So that it fear no might nor Now'r of Death to come,
But may Triumph above by God in the [illegible] Kingdom

3 Bitter Süße Nachts Ode
der sterbenden
Jedoch sich vergnügenden
Liebe.
bey der betrachtung daß ihr Creutz Seyder liebe pfand
von der hand Sophia ihr zu gesandt.
Parodie Rosim: 34: Du hast o seelen freund: 1. P. 9.

1
Gleich wie der kranke sich nicht sehnt noch süßigkeiten
bey Essig scharfer kost hat er die beste zeiten,
So klingt kein jauchzen mir noch was von Jubel singt
Weil meine matte Seel nur mit dem tode ringt.

2
Ich sehne mich in liebe, darf ihr doch nicht denken
Weil ich unwürdig bin, und hab ihr nichts zu schenken
als meiner sünden Menge, denn wird ein schmerz sauer,
Doch wirkt es wieder süß, wenn ich in liebe trauer;

3
Nur trauren ist der trost der mir mein hertze labet,
Nur immer während weh, daß mich mit wohl begabet,
Nur bitter schmeckt mir süß nur kummer labt mein ♡
Ich kränke Gräme mich zu tod, doch lieb ich meine schmertz;

4.
Zu lieben steht mein Sin; doch schäm ich mich zu lieben
Der ich nur hassens werth. Weil mich die Liebe vertrieben
Mach der ich gantz verkehrt im lieben mich gräbt
Denn tröstet mich allein von dem sein betrübt

5.
Gerechte Königin! Wie scharff bistu im Rächen;
Ist dan das urtheil schon gefällt auf mein verbrechen:
Es sterb was sterben muß Hoseis! doch krieg ich Lust
Denn was in liebe brennt fürcht keine todes-gruft.

14. Verborgen

3. Bitter sweet Night Ode 14.
of the dying
But Contented
Love.
By the Consideration that the Cross is the
Pledge of Love, sent to the Soul
from Sophia.

Mel. p. 9.

1.

Like as the Sick do not sweet tast the most desire,
But sour pleaseth best, they chiefly sharp require:
So pleaseth me no joy, nor Mirth in any thing;
Because my fainting Heart feels nothing but Deathlesting.

2.

I long for Love, & yet I dare not think of loving,
Since I unworthy am, and if I think of giving;
I have nought but my Sins, thus grows my Longing Sins,
Yet sweetens it again loves malancholy hour.

3.

My only Comfort's Grief, this seems my Heart to cherish;
Inceasant Wet alone, is what me now does nourish:
The Bitter tasteth sweet, & Trouble feeds my heart,
I Grieve my self to death, & yet I love the smart.

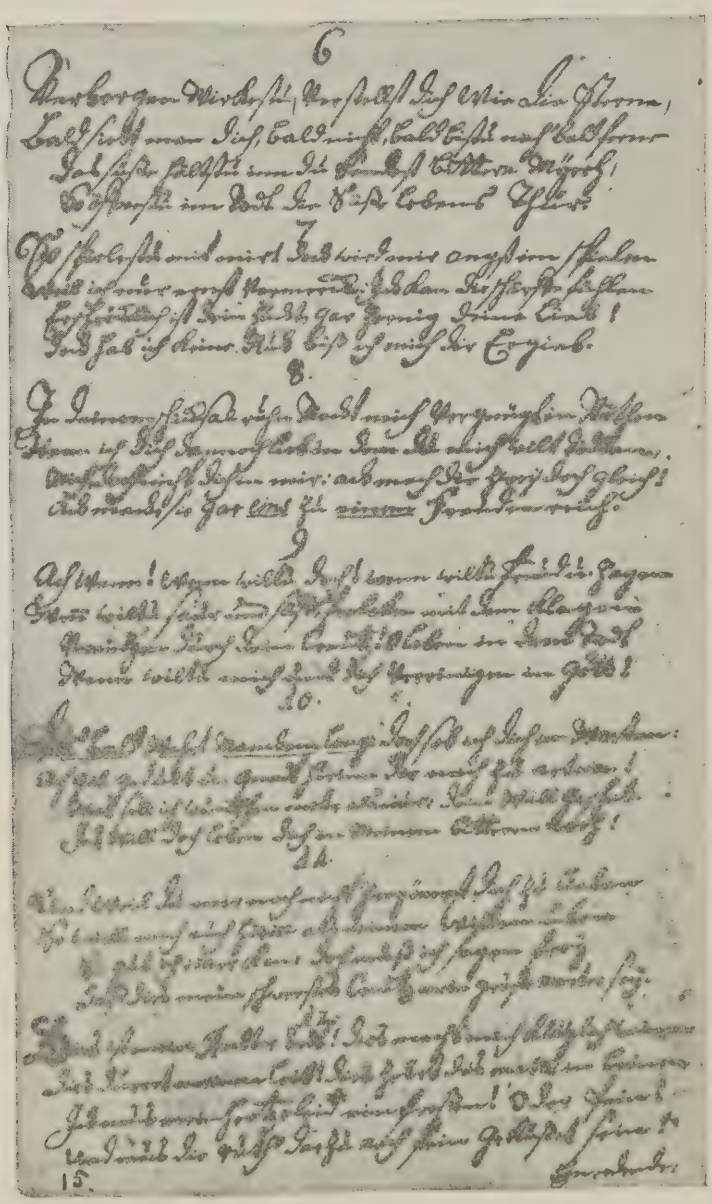
4.

To love is my desire, yet am ashamd of loving;
I worthy but of Hate, who was Repuls'd when striving:
I, who quite cunkardly did act the lovers part;
Therefore nought comforts me but Sorrow of the heart.

5.

O Queen most just! how sharp is thy Revenging Terrour
Is then thy sentance past upon my Misdeneanure?
Let that Die, which die must, so be't, yet I get breath,
For what in Love doth burn will never fear a Death.

6. Most



6.

15.

Most hidden workest thou, much like ye Starry Order,
Soon art thou seen, soon not, soon art thou near, soon farther:
The Sweet thou keepest back, send'st bitter Myrrh a store;
Thus open'st thou in Death, to Life, the fairest door.

7.

So Playest thou with me; such play fills me with anguish,
Since I good Earnest see, I can the sharp distinguish:
Most freightful is thy Scourge, & Angry is thy Love;
Yet Rest I have not, till I yield to thee my Dove.

8.

Resigned to thy will, with Content, I am filled;
If I but love thee still, tho by thee I am killed:
I, but not Thou in me; O, do these two combine,
And make them wholly One, 'twill be a joy divine!

9.

Oh when! when will thou then! when will thou joy & Meaning
When will thou sour & sweet, Rejoycing with our groaning,
Unite through thy deer Cross! O Life in Death no Rod;
When will thou ME, & THEE unite in One in God!

10.

Thy Quickly lasteth long, yet I in waiting see thee;
O give Content & Grace to be in all like to thee;
What shall I wish for more, but that thy Will be so,
I will yet will praise the still in all my bitter Wear.

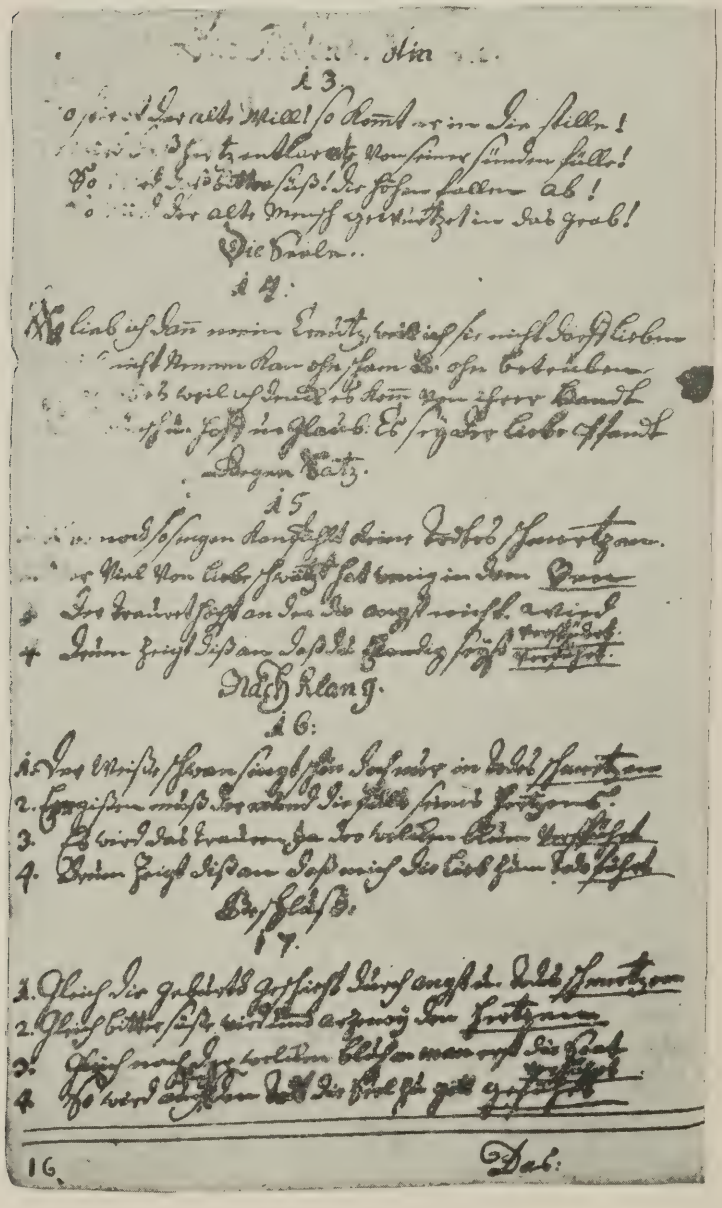
11.

And since thou givest me no leave, as yet, to love thee,
I will, as good as I can, resign to what thou'll have me:
So good as ever I can, yet this I must confess
Is my chief Martyrdom, & brings me most distress.

12.

This is my chiefest Death! this wasteth me with sorrow;
This dryeth up my flesh! As this consumes my Marrow:
Such Grief of Heart I must Eat up, & call it good!
And must also besides yet finely kiss the Rod!

13. A speaking



[illegible] Hin [illegible]

13.

[illegible] der alte Will! so kommt er in die stille!
[illegible] Hertz entlarvet von seiner sünden fülle!
So [illegible] bitter süß! die höhen fallen ab!
[illegible] der alte Mensch gewürtzet in das grab!

Die Seele.

14:

[illegible] lieb ich dann mein Creutz, weil ich sie nicht darff lieben
[illegible] nicht nennen kan ohn scham [illegible] ohn betrüben
[illegible] weil ich denck es kom von ihrer Handt
[illegible] hoff [illegible] glaub: Es sey der liebe pfandt

Regen Satz.

15

[illegible] noch so singen kan fühlt keine todes schmertzen.
[illegible] viel von liebe schwätzt hat wenig in dem Sen
3. Der traurt höcht an den die angst reicht. wird
4. Drum zeigt diß an daß du blendig seyst verführet.

Nach Klang.

16:

1. Der weiße schwan singt schön doch nur in todes schmertzen
2. Ergießen muß der mund die fülle seines hertzens.
3. Es wird das trauren ja der welcken blum verführet
4. Drum zeigt diß an daß mich die lieb zum tod führet

Beschluß.

17.

1. Gleich die geburth geschieht durch angst u. todes schmertzen
2. Gleich bitter süße wird und arzeney den hertzen
3. Gleich nach der welcken bluh an man erst die saat
4. So wird auch den tod die seel zu gott geführet

16. Das:

A Speaking Voice 15

13.

Thus
So dyeth the Old wi[illegible], and cometh into stillness,
Thus is thy Heart unmasht, & sees his [illegible] Sinnes:
Thus Bitter will be Sweet, from H[illegible] [illegible]s to save;
Thus will thy Old Man be Emb[illegible] [illegible] in his Grave.

The Soul

14.

I then will love my Cross, since Her I dare not love more,
Her, whome I dare not name, for shame & hearts opposure:
I'll love it since I think it comes with good intent,
And as faithful Pledge of future Love is sent.

Contradiction.

15.

He that can sing so fine, has little fear of dying,
Who speaks so much of Love, in Heart has little lying:
None highly grieves indeed on whom no grief is seen,
This shews that wretchedly thou hast seduced been.

Objection.

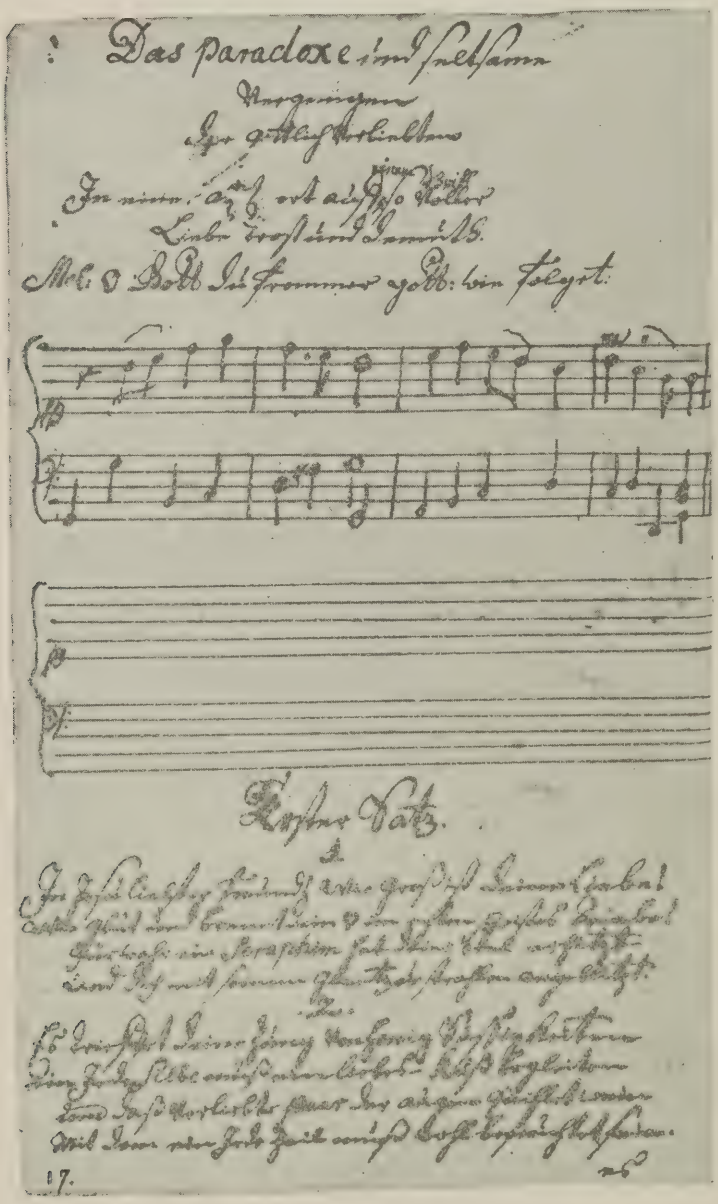
16.

The white Swan singeth fine, but when she is a dying,
The Mouth also speaks out what in the heart is lying:
The fadeing flower shews her trouble when shes brusht,
Therefore this shews that Love to death has me reduced.

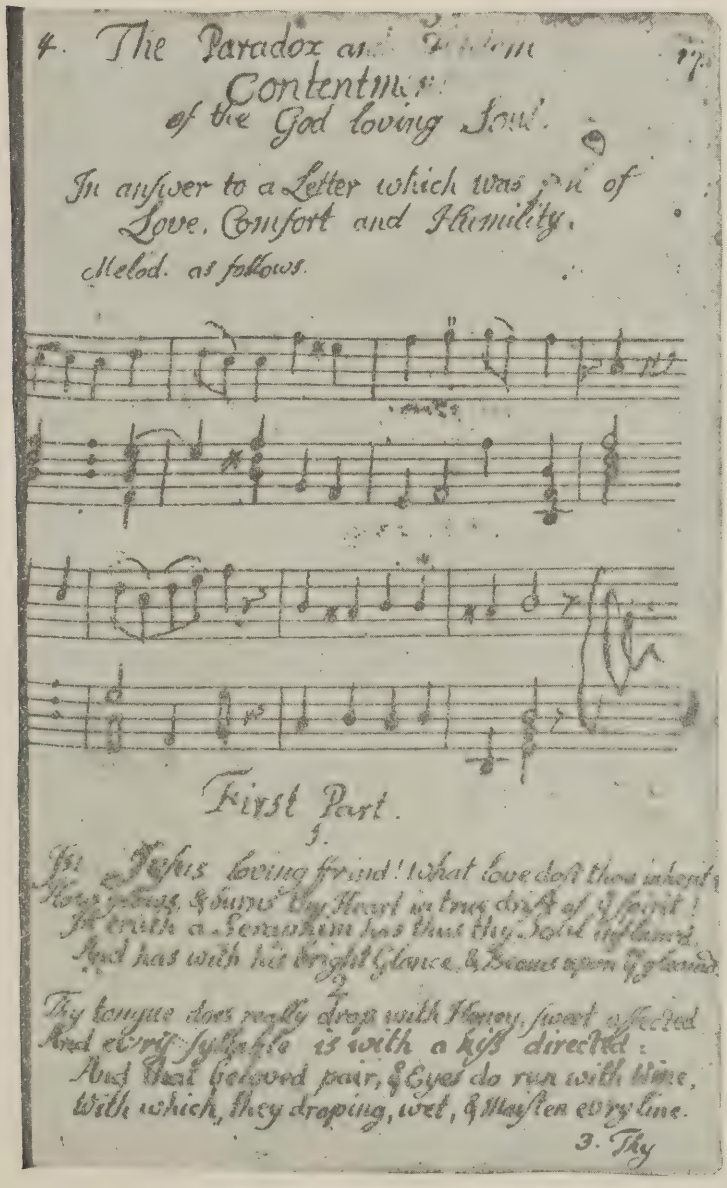
Conclution.

17.

Like as the Birth apears by Anguish even near dying,
Like Bitter when made sweet, has Cordials in it lying:
The fading flower past, then first the seed is sought,
So also through the Death, the Soul to God is brought.


Das paradoxe und seltsame
Vergnügen
der gottlich verliebten
In einem [illegible] ort auf so voller
Liebe trost und demuth.
Mel: O Gott du frommer gott: wie folget.

Erster Satz.



4. The Paradox and Fiddom
Contentment
of the God loving Soul.

In answer to a Letter which was full of
Love, Comfort and Humility.

Melod. as follows.

First Part.

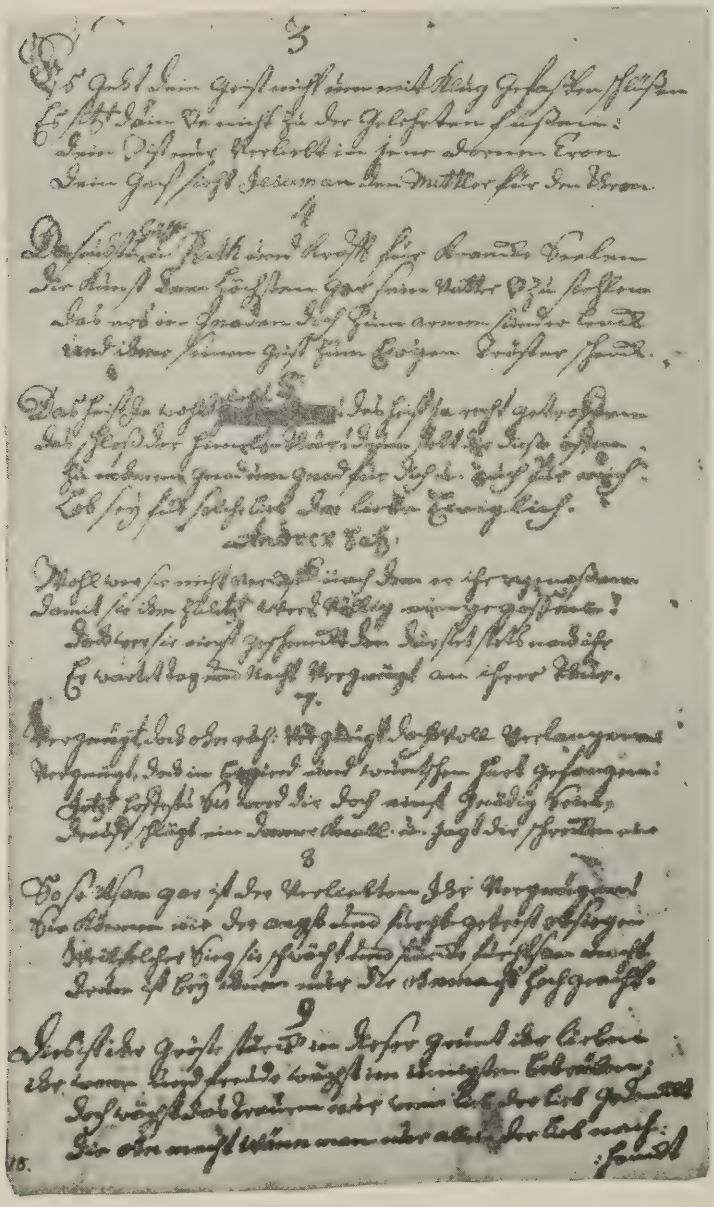
1.

In Jesus loving friend! What love dost thou inherit,
How glows, & burns thy Heart in true drift of Spirit!
In truth a Seraphim has thus thy Soul inflamed,
And has with his bright Glance, & Beams upon ye gleamed.

2.

Thy tongue does really drop with Honey, sweet affected
And evry syllable is with a kiss directed:
And that beloved pair, & Eyes do run with Wine,
With which, they droping, wet, & Maisten evry line.

3. Thy



3

Es geht dein Geist nicht um mit klug gefaßten schlüßen
Es sitzt dein Ve nicht zu der Gelehrten fußen:
Dein Ist nur verliebt in jene dornen Cron
Dein Gaß sieht Jesum an den Mittler für den Thron.

4

Da suchst du Rath und Kraft für kranke Seelen
Die Kunst dem Höchsten gar sein Vatter v zu stehlen
Das erb in Gnaden dich zum armen sünder lenck
und ihme seinen Geist zum Ewigen Tröster schenck.

5

Das heißt ja wohl [illegible] das heißt ja recht getroffen
Das schloß der Himmels-Thür! dein stelt du diese offen
Zu meinem Gnad um Gnad für dich u. auch für mich:
Lob sey für solche lieb der liebe Ewiglich.

Andrex Tatz.

Wohl wer sie nicht verlaßt nach dem er ihr vergnoßen
Damit sie ihm zuletzt werd völlig eingegossen!
Doch wer sie einst geschmeckt den dürstet stets nach ihr
Er wartet tag und nacht vergnügt an ihrer Thür.

7.

Vergnügt doch ohn ruh: vergnügt doch voll Verlangen
Vergnügt, doch in Begierd und wünschen hart gefangen:
Jetzt hoffest du sie werd dir doch einst gnädig seyn,
Drauf schlägt ein donner knall u. jagt dir schrecken ein

8

So seltsam gar ist der verliebten Ihr Vergnügen!
Sie können nur der angst und furcht getrost obsiegen
Weil solcher sieg sie schwächt und stärcke furchtsam macht
Drum ist bey ihnen nur die ohnmacht hochgeacht.

9

Dies ist der größte stärck in dieser grunt der lieben
Ihr wann und freude wächst im unigsten betrüben;
Doch wächst das trauren nur wenn lieb der lieb gedenckt
Die ohnmacht wann man nur allein der lieb nach:
:henckt

15.

3. 18.

Thy Spirit deals not in sharp, witty words subborned,
Neither sitst thou at the foot stool of the Learned:
Thy Heart's only in love with Christ his thorny Crown;
The Soul sees Jesus on as* frind before the Throne.
* Mediatour.

4.

There seek'st thou Help, & Means, & strength for Souls distressed;
This the Art to steal the Fathers heart, most blessed:
That He would yet his Grace to a poor Sinner lend,
And him ye Holy Ghost for lasting comfort send.

5.

This is Right well belov'd, This, this does strik exactly,
The Bolts of Heaven Door open to thee directly;
To receive Grace for Grace, for thee & also Me;
Thanks be for such kind love, to Love eternally.

Second Part. 6.

Well who her not forsakes, that Once has tast her favour,
That so he might at last in full possession have her:
But who her once has tast'd thirsts for her evermore,
And waiteth Day & Night contented at her Door.

7.

Content, but without Rest, Content, but full desire;
Content, but wishing still, & longing to be by her:
Now hopest thou she will yet once more gracious be,
The strikes a Thunder-clap and sadly frightens thee.

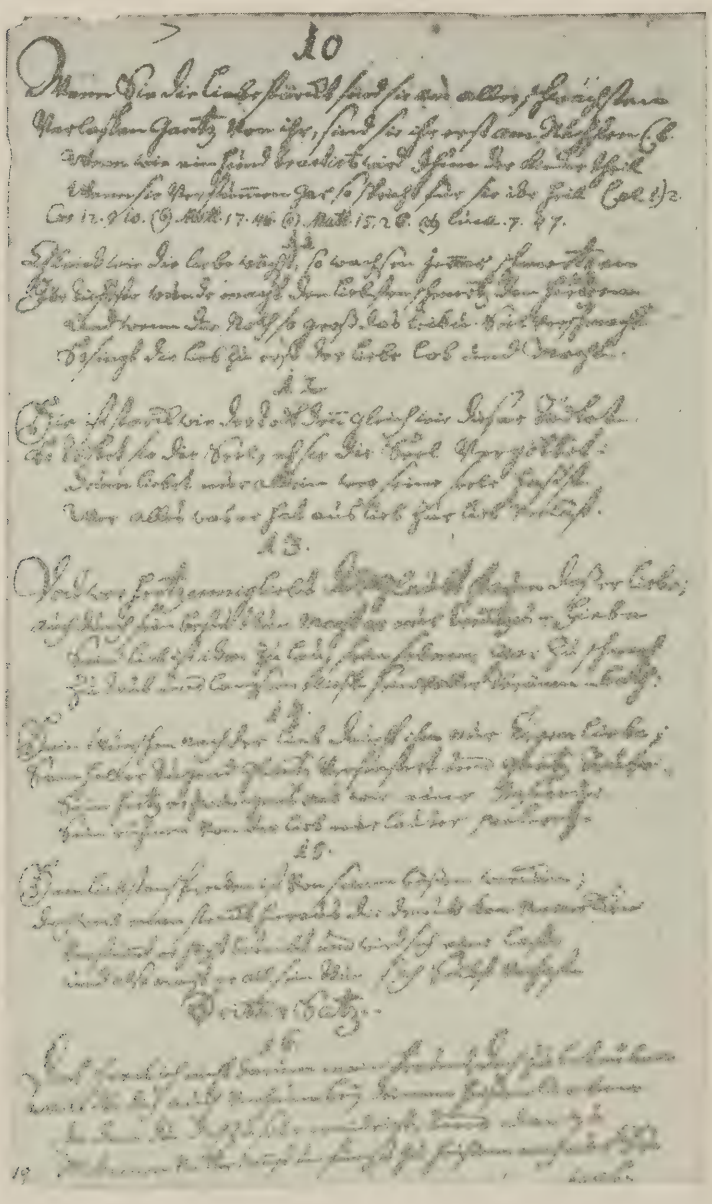
8.

So very seldom have the loving ones Contentment.
They cannot conquer quite Surprise, fear, & Resentment:
Since Conquest make them Weak, & strength does make them fear,
The best which they esteem is Nothingness, most dear.

9.

This thier greatest strength, have Life its growth does borrow,
Thier chief delight & joy grows from ye inmost sorrow:
Yet Trouble only grows when Love does love admire,
He sees his nothingness, who most does love desire.

10 When



10. 19

When strengthened by Love, then Weakness seems ye dearest, (a)
When seeming quite forsook, then are they Her ye nearest: (b)
When treated like a Dog, shall have a Child his store (c)
When they are silent quite, their Saviour speaks ye more (d)

(a) 2 Cor. 12. 9. 10 (b) Matt. 17. 26. (c) Matt. 15. 26. (d) Luke 7. 47.

11.

Like as ye Love does grow, so grows thier Discontentment,
Her deepest wound doth make ith' Heart ye sweetest resentment:
And when the grief's so great that Soul & Body faints,
Then sings she first Love's praise in spite of all her plaints.

12.

Love is as strong as Death! for as this Kills & try's it,
So killeth she the Soul before she Deifies it:
Therefore He loveth most, who his own doth hate,
And all what e'er he hath, for love to love translate.

13.

But who loves most sincere can hardly think he loveth,
But thinks in his best acts he still in crossways moveth.
His Love is much too Cold; his longing quite too weak,
To tedious & to slow his tears run down his Cheeks.

14.

His wishing for ye Love he thinks but self election.
His brightest Virtues dark & only imperfection.
His heart enforced Oh! he deems a Lunacy,
His talking of ye Love but meer hypocracy.

15.

His most delightful speech is of his Sins directly,
But since Humility is there by seen perfectly
He's silent, highly grieved, & to himself a sore,
That hates he his own works & doings evermore

Third Part. 16.

My friend, I write not this to cause thee any grieving,
Thee hast Cut thy self in this thy heat of loving:
In that thou hast too low demeaned thy self, & now
Me Father calst, & fearest not to call me Thou!

17. What!

17

Was? ist dan nicht das Du ein Nahm des heilig Einen
bey dem kein Wechsel ist des Lichts und finster scheinen
Weil er nur guth u. Licht: Ich aber böß und Guth
Es wechselt in mir ab der Geist mit fleisch u. bluth

18

Darum ich billich Ihr und gar nicht Du zu Nennen;
Doch weil dein Hertz in mir das gut nur will kennen
So heißet es mich Du: Ich wünsch es auch zu Sein
Ihr Zweyheit mit der Lieb zu sein ein einig Ein

19

Wann werd ich doch dies ein anschauen und Empfinden!
Wann werd ich in ihm gantz zerfließen u. verschwinden!
Wann fält mein fünckleinn gar in sein Licht-feur ein!
Wann wird mein Geist mit ihm nur eine flamm sein.

20.

Halt ein du starcker Trieb! Was? wiltu dich verrathen,
Wiltu selbst in die Pfütz so du geandt gerathen?
Wird man nicht schließen frey, du gebest zu verstehn,
Du wollst für den, so du beschreibst, sein angesehn?

21.

Was schließt nicht die Vernunfft? arg ist ver arg gedencket
Die liebe denckt kein args: worzu mich dieße lencket
Schreib ich ein fältiglich zu deiner lieben Seel,
Die ich in brünstiglich der gottes lieb empfehl.

20.

17. 26

What! is not then the Thou a name of God most Holy!
By whom exchange of Light & Darkness none is folly:
Since He is good & Light, but I am bad & good,
It changes yet in me ye Spirt with flesh and Blood.

18.

Therefore I should be YOU, & nothing of thou favour,
But since thy heart in me the good will only favour,
Therefore it calls me THOU, I wisht to be alone,
Without duality, with Love one only ONE.

19.

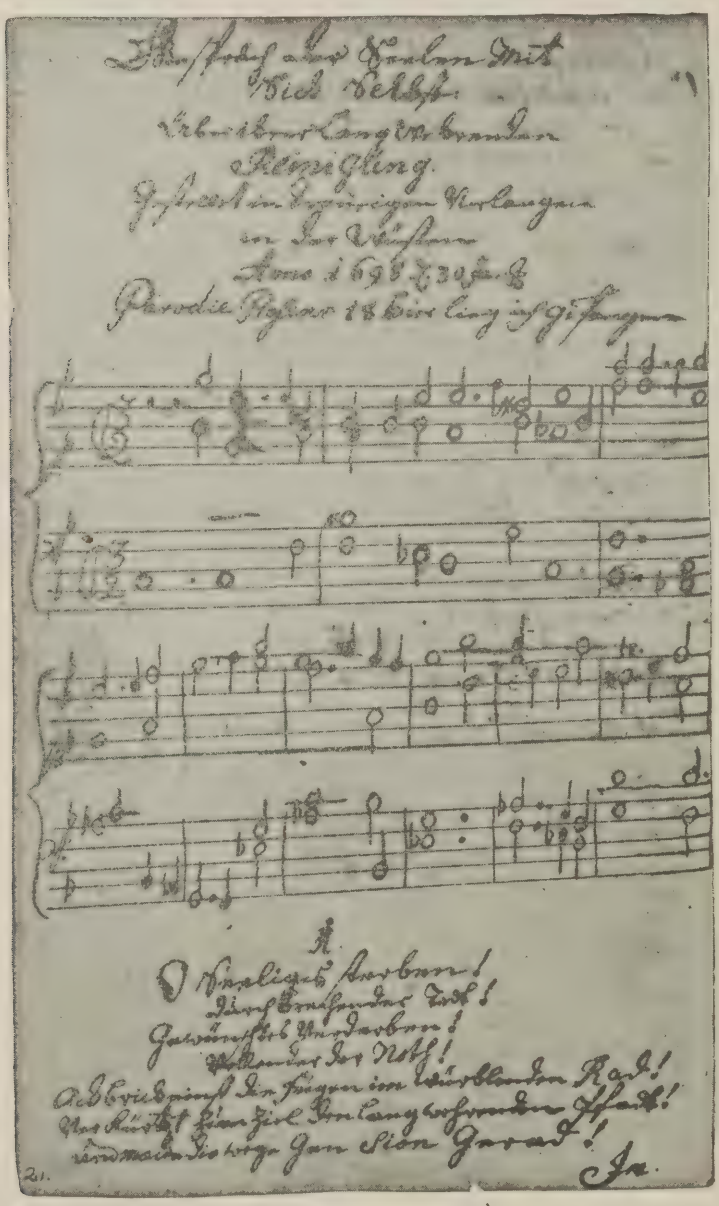
And when shall I this ONE behold & well perceive him!
When shall I quite in HIM be lost & never leave him!
When falls my little Spark into his Light intire!
When will my Spirt with Him be one pure flaming fire!

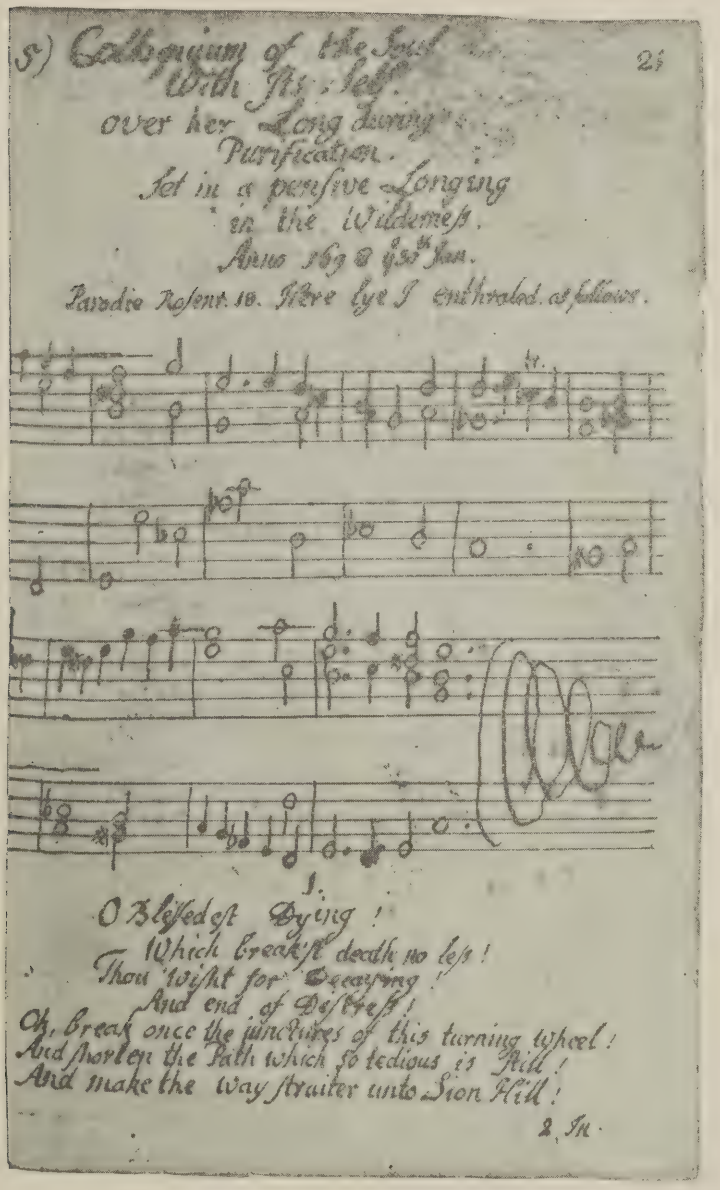
20.

Hold inn thou strond Desire! Thou thus thy self discovers,
Will thou fall in ye Pit, from which thou counsilst others?
May not one hence conclude & truly thereby dite,
Thou wouldst be hereby seen by him to whom thou Write?

21.

What does not Wit conclude? Bad be to them that thinks it,
True Love no Evil thinks, whereto this truly links it:
I Write in Innocence, & for thy soul infend
And it most earnestly to God his love commend.




5) Colloquium of the Soul
With Its self
over her Long during
Purification.
Set in a pensive Longing
in the Wilderness.
Anno 169 8 9 30th Jan.
Parodie Rosent. 10. Here lye I enthraled. as follows.

1.
O Blessedest Dying!
Which break'st death no less!
Thou wisht for Decaying!
And end of Distress!
Oh, break once the junctures of this turning wheel!
And shorten the Path which so tedious is still!
And make the way straiter unto Sion Hill!

2. In

2

In Edens Lust Garten
Hab ich offt gesucht
Durch manche Wallfahrten
Die heilende frucht
Zu füllen der Seelen erweckte Begier:
Daß einmal doch Gäntzlich erstörbe in mir
Das wilde verfluchte viel köpfichte Thier.

3

Ich seh' zwar offt gerne
Die Pforte des Siegs.
Und breche von ferne
Die Früchte des Kriegs:
Und seh mich auch schier in den Himmel ein Gehn;
Und herrlich gekleidet fürm Throne da stehn
Und darff auch manchmals den Herren ansehn:

4.

Bald bin ich, ach! wieder
im sündlichen Schlamm
Fast gäntzlich darnieder
Entfernet vom Lamm
Da quillet das alte Gantz häuffig herfür
Das sich, als gecreutzigt, verstellt hat in mir
Und macht mich armen verzweifeln schier.

5.

So find ich in mir dan
Kein hülffe noch Rath:
Denn was ich auch fangen
Kömmt nimmer zur That.
Mein Herren, Mein Wonnen, mein Ruhe, mein Wach.
Mein Fasten, mein Bäten, doch leider! Ach! Ach!
Mein Gantzes Vermögen dient nichts zur Sach!

6.

Ich starbe zwar täglich
Der Erden begier
Und creutzige frölich
Den Sinn in mir;

Jacob.

22.

2 22

In Edens Possions
I've often made suite,
And sought the Refreshings
Of its healing fruit;
For filling the Soul with her longed for feast;
That in me be slaughterd, or dying at least,
The wild & accursed many-headed beast.

3.

I oft w'thout Resistance
See th' Portals of Rest,
And pluck at a Distance
The fruit of Conquest:
And see me allmost in the Heaven to gee,
Most glorious Clothed before ye Throne, so
That I, the Lord often done look upon too.

4.

Soon with Sin defiled
Alas! then I am,
Near wholly beguiled,
And far from the Lamb:
Then springs the Old Nature quite plentiful there,
Which had it self hidden as crucified fair;
This makes me, poor Creature allmost to Dyspair.

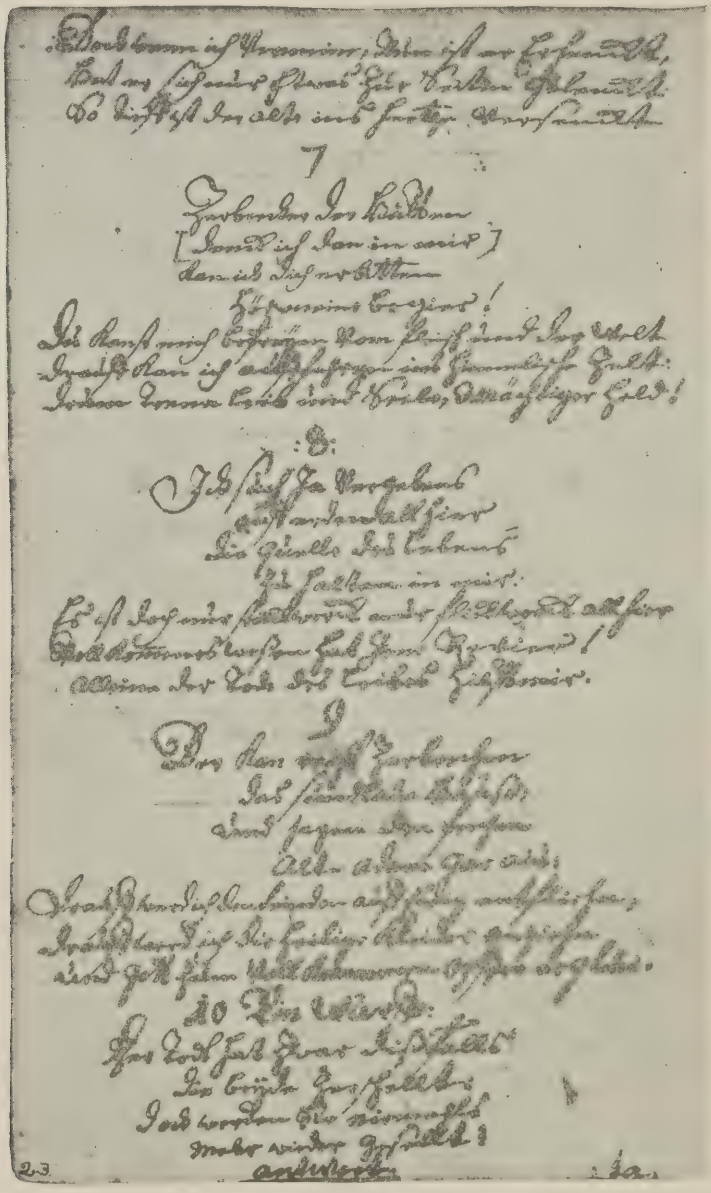
5.

So find I in me then
No help in my Need;
And what I'm begining
Comes never to deed:
My waiting, my Runing, my Resting, my Watch;
My fasting, my Prayer, nor can I, poor wretch!
With all my Endeavors, this evel dispach.

6.

I dye indeed Daily
From Earthly degree,
And crucify freely
Old Adam in me:

yet



Yet when I am thinking, now is he quite dead; 28.
He has but a little aside laid his head:
So deep in the Heart is the Old lying hid!

7.

Thou Cottage destroyer
(I'm thinking in me)
Will thou hear my Prayer
And grant it to be?
Thou canst make me free from the flesh & Self-love.
So can I ascend into Heaven above;
Then part Soul and Body O mighty Jehove!

8.

In vain I am Ariving
In this Earth below.
The fountain of Liveing
To keep in me, no.
It is only Piece-work, & Patch-work with fear,
Since perfect Perfection's above, the most clear;
But only the Death of the Body helps here.

9.

This can right Demolish
This Cottage of Sence,
And hunt the unpolisht
Old Adam from hence.
So shall I for ever, from foes once be gone;
So shall I the most holy Clothing put on,
And be a clean Offering before the Throne.

10.

Objection

Death has indeed parted
At present, these twain,
Which ne'er shall United
Or joyn'd be again.

Answer

yes

Ja freylich! der Corper soll wieder Erstehn.
Drauff wird die Seel in ihn zur stunde eingehn
und beyde für Gottes Gericht da stehn.

11 Ein Wurff

Was kan in des bey der
Verwandelung sein
In dem sie sich, leider!
Verliessen nur ein

Der herr ist ein Reines Verzehrendes Licht
Was unrein ist bleibt nicht für seinem Gesicht
Ich fürchte sein Zorn wird auff beyde Gericht!

12 antw:

Nein! Christ blut Reinigt
Die Seel und den leib;
Daß dieses mich heiligt,
Ich glaube und bleib.

Einw:

Wie aber? Ist glaubens Zeit auch nach dem Tod?
Ich meint der Tod läßt mich aus aller der Noth
und bricht mich beyder Zertrennung für Gott?

13 antw:

Hier muß ich verstummen!
O schrecklichs End!
Weil meine Blutsummen
der Tod nicht verbrennt.

Der Leib ist in stunden Tod, unrein die Seel.
Solt sie der Tod retten aus ewiger Höll
Wenn er sie nur trennt! Ich sorge ich fehle.

24. Mag.

Yes truly! the Body again shall arise; 24
The Soul also enter, without a Disguise,
And before God's judgment shall lift up their Eyes.

11. Objection

But what means is started
To Cleans them I mean?
Since when they thus parted
They both were unclean:
The Lord is a Clean & a Consuming Light,
What unclean is cannot once be in his sight;
I fear his wrath will upon both of them light:

12. Answer

No! Christs Blood doth wholly
Purge Body and Soul;
That this makes me holy
I firmly do hold.

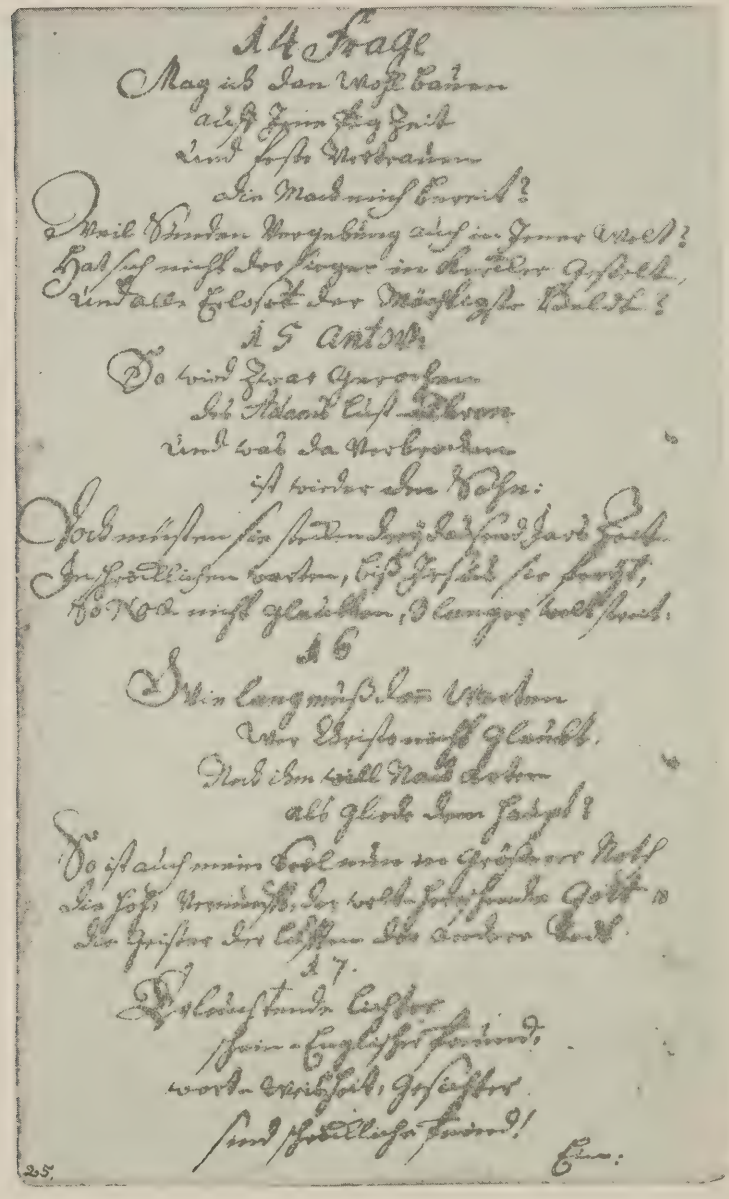
Answer

But How? If? Believing time then after Death?
I thought Death releast us from all with our breath
And after this parting, brought before God both.

13. Answer

Here must I be silent:
Oh Terrible End!
Since my Blood-defilement
Death doth not amend:
The Body is dead in Sin, unclean the Soul,
Shall Death them then rescue from eternal Hell
When he thus does part them? I'm fearful I fail.

14. May



14 Frage

Mag ich dan wohl bauen
auff Jene Eig Zeit
und feste vertrauen
die Mach mich bereit?
Weil Sünden Vergebung auch in Jener Welt?
Hat sich nicht der Sieger in Kercker gestellt,
und alle Erlöset der Mächtigste Beldt?

15 Antwort

So wird zwar gerochen
des Adams Lust Thron
und was da verbrochen
ist wieder den Sohn:
Doch müsten sie stecken drey dausend Jars Zeit
In schrecklichen warten, biß Jesus sie fragt,
So noch nicht glaubten, o langer weltstreit.

16

Wie lang muß dan warten
wer Christo nicht glaubt.
Noch ihm will Nach arten
als glieder dem haupt?
So ist auch mein Seel nun in größerer Noth
die hoff, vermuth, der welt-herrschende Gott
die Geister der lüfften der andere Todt.

17.

Erleuchtende lichter
schein-Englischer freund,
wort-weisheit, gesichter
sind schreckliche feind!

Ein:

25.

14. Query. 25.

Maynt I be confiding
I a Purging mean
In future abiding
To make me quite clean?

Since Sins are forgiven also, in that Place;
Did not the Triumpher imprison a Race
And after Releas them through his mighty grace?

15. Answer.

Indeed so was fitted
Old Adams Lust-thron,
And what they committed
Was against the Son:

Yet were they three thousand years in painful need,
A terrible waiting! till Jesus them freed,
Who Noah believ'd not: a long time indeed!

16.

How long must they wait then
Who Christ not believ'd,
Nor yet Conform to him
As members to'th' Head?

So is my Soul now in a much greater Need,
The High-flowing Wit, the World's all-ruling god;
The Spirits of th' Air, the second deaths dead.

17.

Enlightning Err-lights,
Shine Angelick-friends;
Word-Wisdom and Visions
Are terrible fiends!

Fine

Ein sprechende stimmen, Erfreuende Lieb
Versuchen der Kräffte, der schein bahre Trieb
Daß ich mich in allen Geheimnißen üb'.

18

O Kräfftige stricke
Dem Geiste gestelt
Durch falsche anblicke
Der Künfftigen welt!
Die Freyheit zu lieben, zu haßen, zu sein
Was immer beliebet, ohn innere Pein
Ingleichheit der Gottheit als Volckommen rein

19

Solch feindliche Hauffen
erblick ich für mir!
Doch hör ich was ruffen:
Ich stehe bey dir!
Ich tilge die Feinde! bleib du nur in mir!
Laß mich nur sein immer dein höchste begier
So trennet uns Nichts hier, noch für und für.

Andrer Theil

20

O Vatter der Gnaden!
Nothe helffendes Hertz!
Sieh wie ich beladen
mit tödlichem schmertz!
Eröffne die brünnen der Gnade und treu!
Du schöpfer der Neuen welt, schaffe mich Neu!
Denn deiner allmächtigen Krafft ich mich freu!
nur der ich mich freu!

26.

Fine In-speaking Voices, & Rejoycing Love, 26
The tempting of Powers which seem from aboos:
That I in all mystries may learn to improve.

18.

O Powrful seductions
The Soul to decoy,
Through faulty Constructions
Of future joy:

The freedom of Loving, of Hateing, again
To be what one pleaseth without inward pain,
As like to the God-head, most perfectly clean.

19.

Such Enemies bawling
I find yet in me;
Yet hear I one calling,
I'm standing by thee:

The Foes I abolish, remain thou in me!
Let me alone allways thy chief delight be,
So parts us nought Here, nor in eternity.

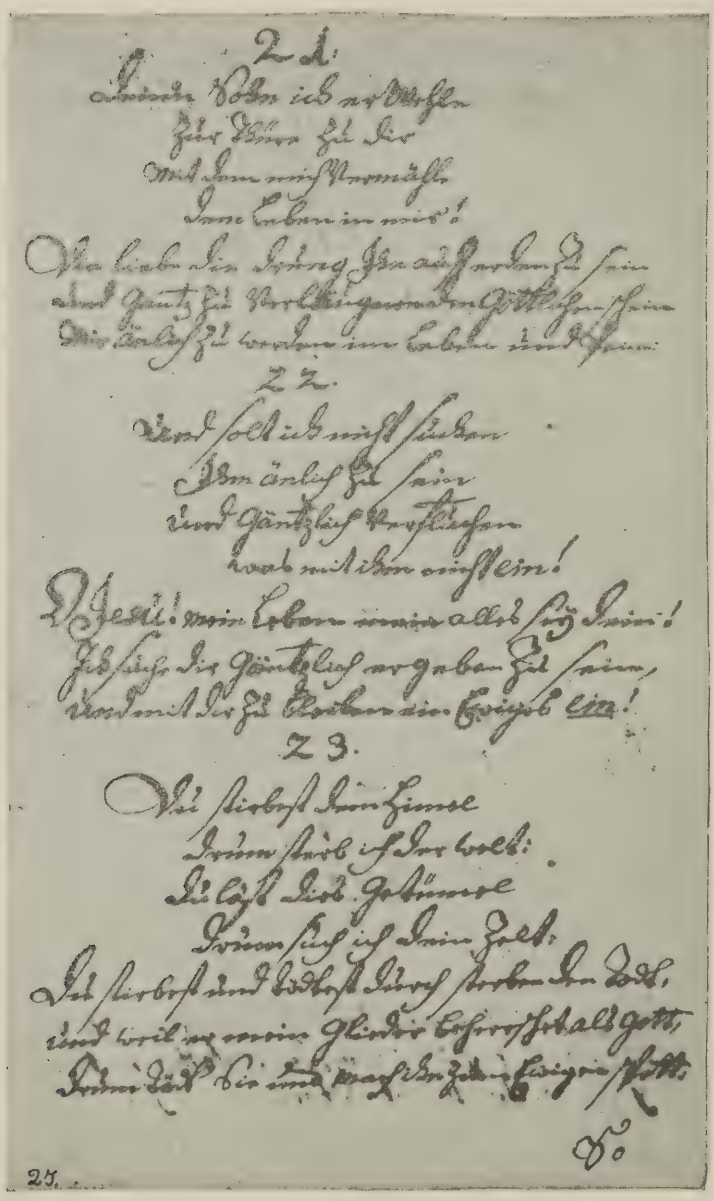
20.

Second Part.

O Father of Graces!
In need-helping heart!
See on my Distresses
In dead Cyes smart!

Now open the fountain of graces most true!
Thou Maker of New Worlds, Create thou me new!
I joy in thy might, & for it only sue!

21. My



21.

Deinen Sohn ich erwehle
Zur Kühre zu dir
Mit dem mich vermähle
Dem Leben in mir!
Die liebe die drung Ihn auf erden zu sein
Und Gantz zu verläugnen den Göttlichen schein
Mir ähnlich zu werden im Leben und Pein.

22.

Und solt ich nicht suchen
Ihm ähnlich zu sein
Und Gäntzlich verfluchen
Was mit ihm nicht ein!
O Jesu! mein Leben mein alles sey Dein!
Ich suche dir Gäntzlich ergeben zu sein,
Und mit dir zu bleiben ein Ewiges ein!

23.

Du stirbest dem Himmel
Drum stirb ich der welt:
Du läst dies Getümmel
Drum such ich dein Zelt.
Du stirbest und tödtest durch sterben den Todt,
Und weil er mein Glieder beherrschet als Gott,
Drum tödt sie und mach ihn zum Ewigen spott.

So

25.

21. 27.

Thy Son I have chosen
As Portal to thee
Espouse me but with him
To that life in me:
The Love did press him to be on earth again,
And quite to deny him of his Godly train;
To be like unto me in Life & in Pain.

22.

And should I then not be
Conform to the Son,
And wholly curse from me
What's with him not one?
O Jesus! my life & Me wholly be thine!
I seek me, in all things, to thee to resign;
And for ever with thee in One to combine.

23.

Thou Dyedst from Heaven,
I Dye from the Earth;
Thou leavst this Old Leaven,
I see thine own Birth (thy dwelling)
Thou dyedst & thereby thou didst Death destroy,
Which in my Limbs Ruleth as God to this day:
So kill him & So [illegible] him for ever away.

24. So

24.

So lebe dann in mir
Dein göttliche Krafft!
Dein Geiste, so zu dir
Durch dich mich neu schafft
Beherrsche mich gäntzlich! Erhitze mich stets!
In deiner Lieb feuer mich gäntzlich versetz!
Daß ich dich lieb um dich! sonst mich nie ergötz.

25

Todt! Hölle! Wo ist dan
Eur stachel und Sig?
Der euer Gifft worden
Der gibt sich für mich!
Meine Sünde sind ihnen weiß wie Reine Haarwolle
Der fürste des lebens Entsündiget wohl.
Leib, seel und Geist, tilget den Ewigen groll.

26

Wo ist noch ein sterben, für Geist leib und Seel
Weil von dem Verderben, von beyderley Höll
Mich Jesus erlöset und einigt mich sich
Das haupt und die glieder sind eins inniglich;
Nicht halb todt, halb lebend ist Jesus und ich.

27.

Ich fürcht nicht den Fürsten
Den anderen todt
Weil mich von dem Ersten
mein König und Gott
In Hoffnung schon gäntzlich erlöset und spricht:
Mein heiliger soll die Verwesung sehn nicht
Weil er ein Gedrungen durch todt und gericht.

28 und.

24. 28

So let then live in me
Thy Godlyest might!
Thy Spirit, who to thee
Creates me new quite.
Do thou Rule me wholly! Encourage me still!
And in thy Love-fire set allways my Will:
To Love thee but for thee, & nought else fulfil.

25.

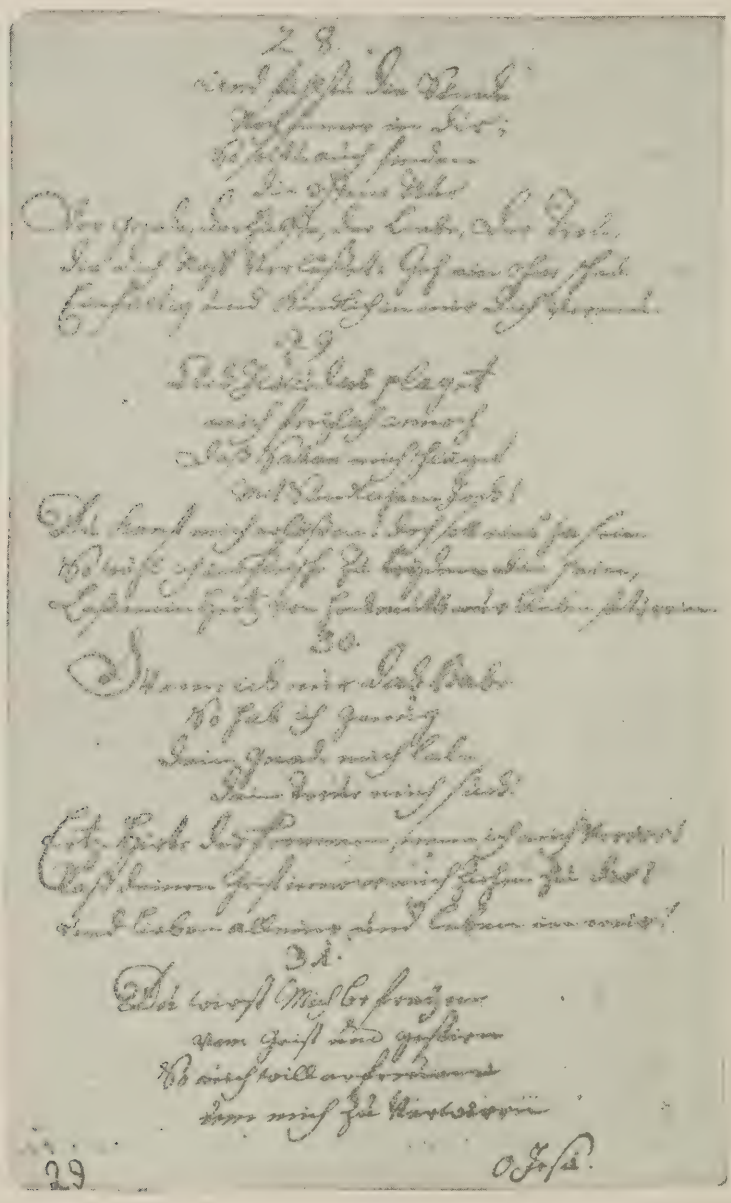
Now Death & Hell! where's your sting
and Victorie?
Since your Grand Destroyer
gives himself for me!
Ally Sins are made snow-white, as purest wool,
The Prince of Life has me thus purifi'd well,
Soul, Spirit and Body, and banish'd all Ill.

26.

Where is yet a Death for
Spirit, Body and Soul?
Since from the sad Terrour
Of your Dismal hole
My Jesus Redeem'd me, to his Unity;
The Head and the Members are one inwardly
Not half dead, half Living is Jesus and I.

27.

I know not the Prince of
the second Death's King,
Since me from the first hath
my God, and my King
In Hope quite Redeemed me, moreover saith he,
My Holy one shall not Corruption once See;
Since he's past through Death, & through judgment to me



28. 29.

And feel'st thou Sin in thee
as yet any more,
So shalt thou find to me
a free open Door
Of Grace, & of Help, & of Love which is true,
Which ne'er will forsake thee; go in & persue,
Most Innocent, Child-like in the thee renew.

29.

O Jesus! this grieves me,
and troubles me yet,
That Satan still sifts me
in his sinful Net:
Thou soon canst Releas me! yet must One still be,
I Chuse in Flesh rather, to suffer in me;
Let my Heart from Pride be kept constantly free.

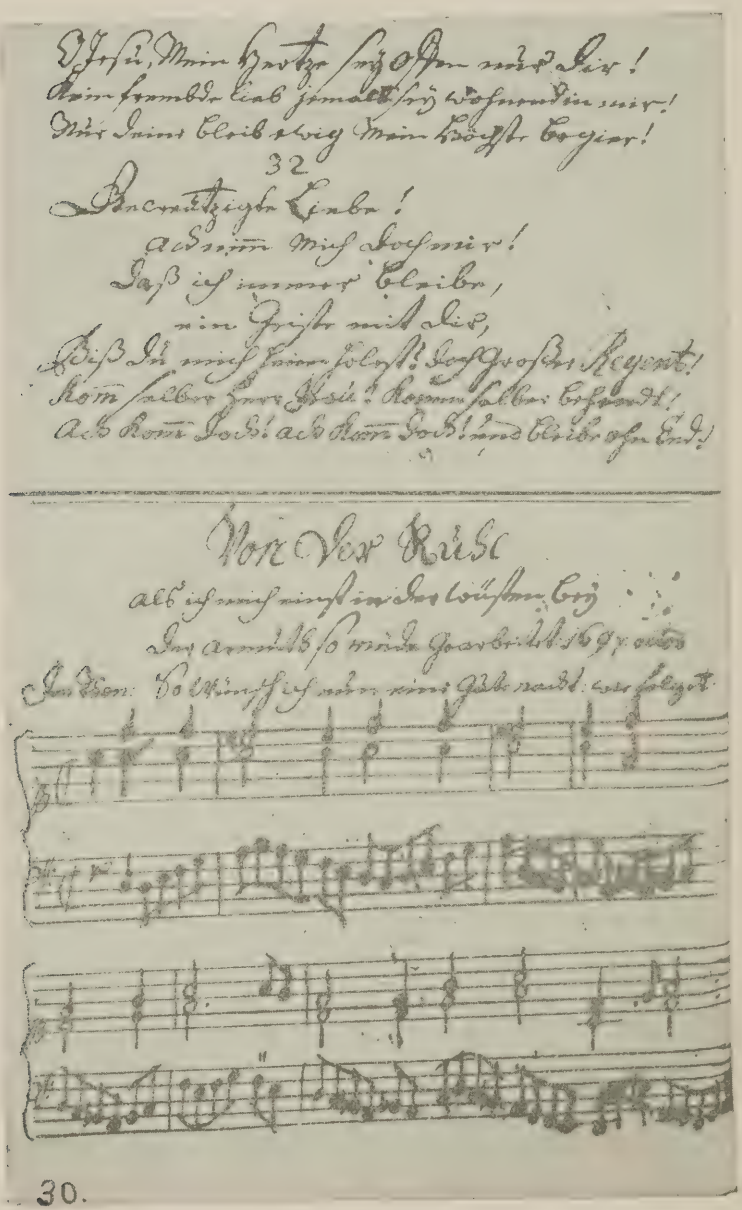
30.

When I can but have thee,
Enough then I have;
Thy Grace will refresh me
thy Truth will me save:
Arch Sheepherd o'th' faithful should I from thee flee!
[illegible] good Spirit still draw me to Mee!
And only be loving, and Living in Me!

31.

Thou wilt yet Rescue me
from spirit and Stars,
Which seek to pursue me,
to bring me to fears:

O Jesus



O Jesu, Mein Hertze sey offen nur Dir!
Kein frembde lieb jemals sey wohnend in mir!
Nur Deine bleib ewig Mein höchste begier!

32

Gecreutzigte Liebe!
Ach nim mich doch mir!
Daß ich immer bleibe,
ein Geiste mit dir,
Biß du mich heim holest! Doch großer Regent!
Kom selber Herr Jesu! Komm selber behendt!
Ach Kom doch! ach Kom doch! und bleibe ohn End!

Von der Ruhe

als ich mich einst in der wüsten bey
der armuth so müde gearbeitet 1697 [illegible]
In Ton: So wünsch ich nun eine gute nacht: wie folget

30.

O Jesus, my heart be but open to thee! 30
No strang Love, let ever be dwelling in me!
But Thine remain allways my Chiefest to be!

32.

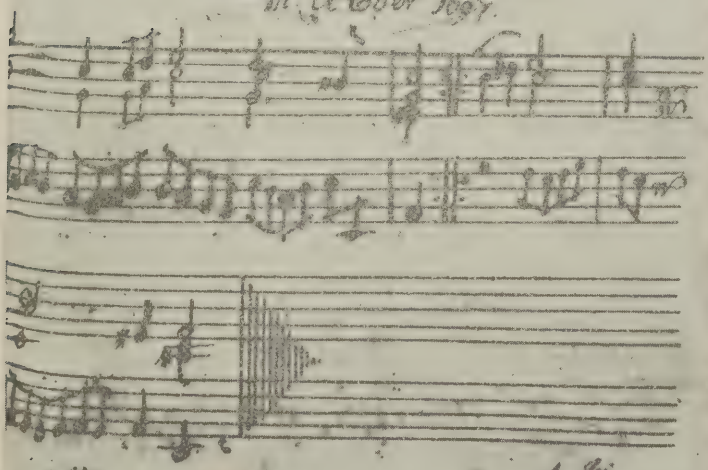
Thou Crucifi'd Lover!
O Take me from Me!
That I allways hover
One spirit with thee!

Till thou shalt home fetch me; yet most Royal friend
Come thy self Lord Jesus! come thy self attend!
O Come thou! O come then! and stay without End!

[illegible]

6. Upon Rest.

As I once [illegible] the Wilderness, in Poverty,
had m[illegible] weary with Labour
in October 1697.



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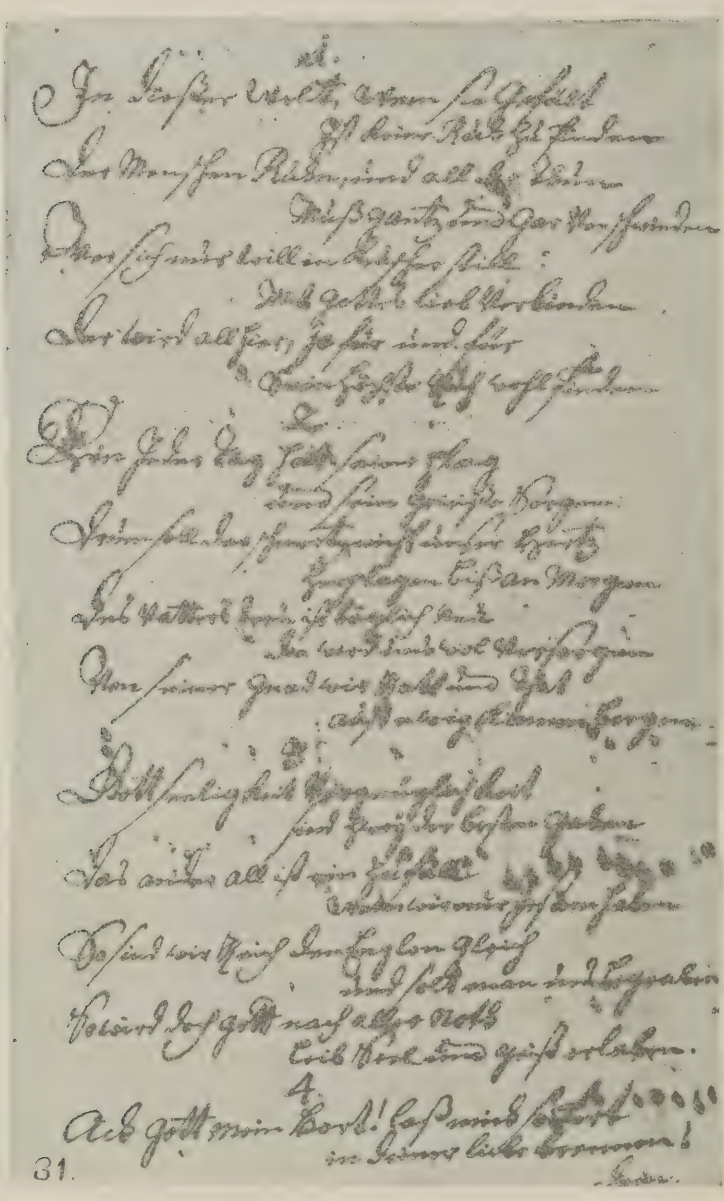

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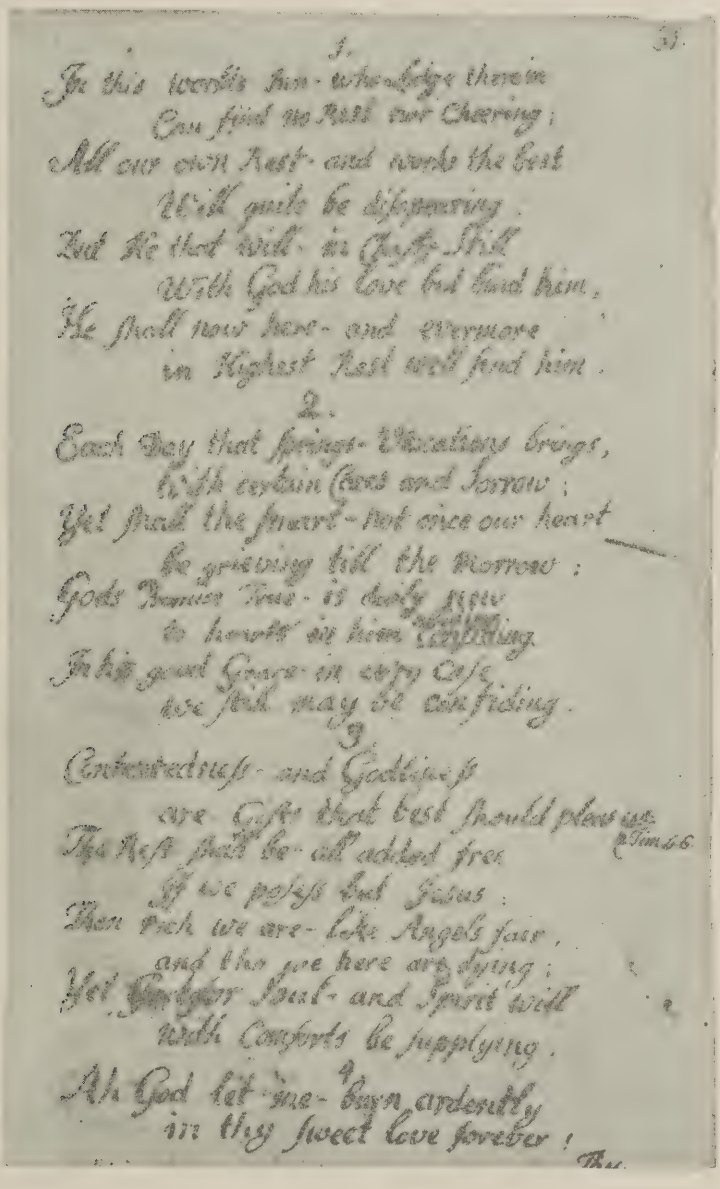


31.

1.

In this worlds Inn - who Lodge therein
Can find no Rest our Cheering;
All our own Rest - and works the best
Will quite be disappearing.
But He that will - in Chaste Still
With God his love but bind him,
He shall now here - and evermore
in Highest Rest well find him.

2.

Each Day that springs - Vexations brings,
With certain Cares and Sorrow;
Yet shall the smart - not once our heart
be grieving till the Morrow:
Gods Bonus Tuae - is daily new
to hearts in him confiding.
In his good Grace - in every Case
we still may be confiding.

3.

Contentedness - and Godliness
are Gifts that best should please us.
The Rest shall be - all added free
If we possess but Jesus:
Then rich we are - like Angels fair,
and tho we here are dying;
Yet Gift for Soul - and Spirit will
with Comforts be supplying.

4.

Ah God let me - burn ardently
in thy sweet love forever!

Thy.

Dein Hülff mir Sendt, wenn mich mein Feindt
Von deiner Ruh will trennen!
Laß Hertz und Mund, Herr, alle stund
Nur deine Macht bekennen!
Und meinen Geist, mit deinem Geist,
Dich Abba Vatter nennen!

5

Rett mich von mir! so werd ich dir
Zur wohnung Ewig bleiben
Wenn wird dein Sohn mich dir mein Lohn
Gantz innigst ein Verleiben!
Wenn werd ich ruhn von meinem Thun
und dein Werckeintzig treiben,
Und dir zur stund von Hertzen Grund
in allem Treu verbleiben!

6.

Wir warten zwar der Sabbaths Jahr:
Da recht und fried sich küssen
Wenn alle Feind gelegt seind
Zum schmel deiner füssen.
Wenn der, O Held! in aller Welt
All Knie sich beugen müssen
Biß all in ein Verfasset sein
nur in der Lieb zerfliessen.

7.

Betrauer Herr! denck an dein Wort!
Errette die Elenden,
Die dir vertraun; doch Jetzo Baun
im Fluch mit Mudenhänden:

32.

Wenn

32

Thy help me send when ever the fiend
Me from thy Rest will sever!
Let Heart and Mouth in constant Truth
Thy Might acknowledg rather!
And my Spirit with thy Spirit
May call thee Abba Father!

5.

From Self save me! so shall I be
thy endlest habitation.
When will thy Son with me be one
in blest Incorporation!
When shall I Rest from ards unblest,
and only work thy Pleasure?
And so henceforth with Hearth and Mouth
be true to thee, my Treasure!

6.

We wait the dear Sabatick year
of Peace and judment greating
All Enemies made than thy Prize
and at thy feet submitting!
When unto thee shall every knee
in all the world be bowing;
And all in One United grown,
but in thy Love be flowing.

7.

Most faithful Lord think on thy word!
Deliver the Distressed
Which trust in thee altho they be
under the Yoke oppressed.

Wann wilt du doch der Sünden Joch
Von deinen Thüren wenden!
Und deine Haar zum Sabbath Jahr
Her führen von allen Enden!

7. Von Dem neuen Jungfräulichen Kraft Leib.

Wo innen der Herr selbst wohnet
Und seine Geheimnisse offenbahret
Wie solcher müsse bestellet sein.
Gestellet in Sehnlichen Verlangen
Ao 1699 Febr.

1.

Ach wie so gar verblendt muß sein das aug den Zeiten,
Das sehen soll die Pracht der lichten Ewigkeiten!
Hier wahr soll dein begird im Himmel Abs sich weiden
So muß du als das was zeitlich ist vermeiden.

2.

Wie stumm muß sein der Mund von Irdischen geschäfften
Soll gottes geist die Jungfrau beiden mit feur krafften:
Soll denn hertzens feuer von Himmels flammen brennen
So muß es gantz und gar sich vom geschöpfe trennen.

3.

Wie leer muß sein die Seel vom Dencken u. vom willen
Wann sie die Herrlichkeit des Herrn soll erfüllen
Und wann der Herr sich ihr soll endlich offenbahren
So muß sie nicht im geist den tag des menschen hören.

4.

Sie muß im geist u. tag des Herrn sein vor zuckt
Gleich wie Johann und Paul von Sinnen vorgeruckt,
Vergessen ihrer selbst, gedencken nirgends nicht;
Dann spiegelt sich in ihr des Herrn angesichte:

33.

When wilt thou then - the yoak of Sin 33.
remove from thy Creation.
And Call thy Host - from evry Coast
to th' Sabath's celebration!

---

7. Of the Power of the New
Virgin-Body,
Wherein the Lord himself dwellets
and Revealeth his Mysteries:
How it is to be Obtained.
Done in a Pensive longing,
in Febr: 1699.

1. mel: p. 17.

Alas how blind must be to Temporal things the Eye
Which shall the Glory see of the light Eternity?
In truth, shall thy Desire in Heaven still remain,
So must thou all what is of Temporals refrain.

2.

How Dumb must be the Mouth from Earthly things [illegible]
Shall God divide thy Tongue by's Spirits fiery power;
Shall thy Hearts fire but come with Heavinly flame [illegible]
So must it wholly from all other business turn.

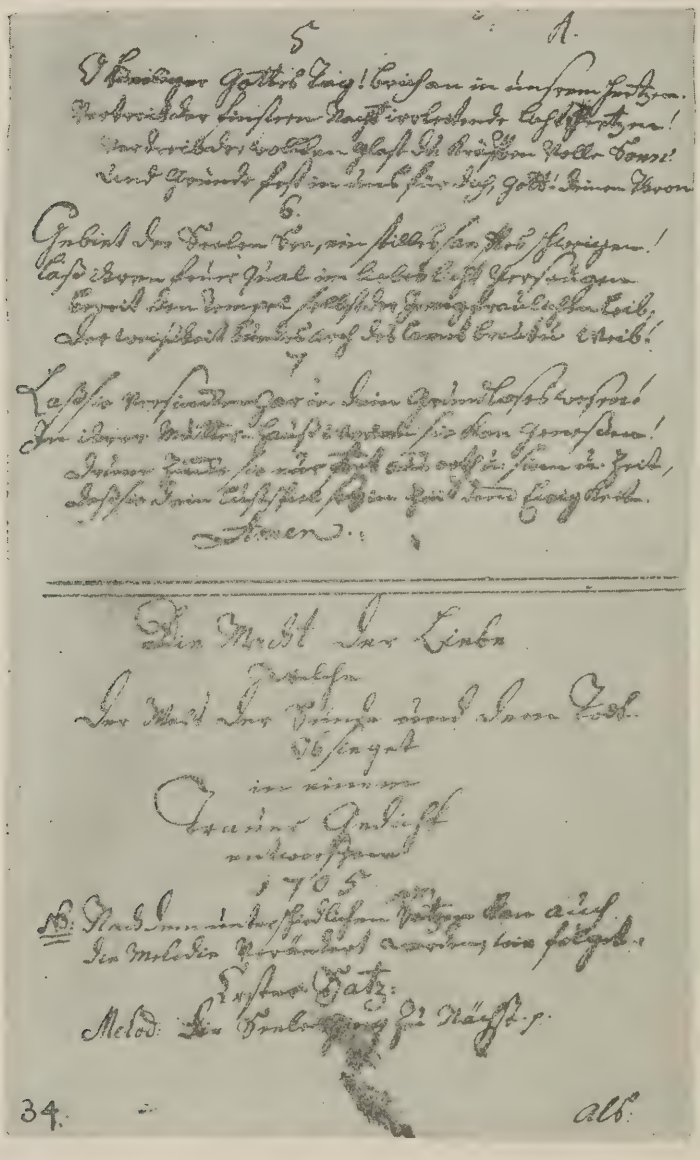
3.

How leer must be the soul from Thinking & from willing?
If that the Glory of the Lord her shall be filling!
And shall the Lord at last himself to her reveal,
So must she not in Spirt with Timely troubles deal.

4.

She must in Spirt & Day of God be Recollected,
Like unto John & Paul, from sences quite [illegible]tracted:
Forgetting their own selves, & ne'er a word in place,
Then Views the Lord himself in her with open face.

[illegible]



5 A.

O heiliger Gottes Tag! brich an in unsrem Hertzen.
Vertreib der finstern Nacht irrleitende Lichtspertzen!
Vertreib der wolken Glast du Kräfften volle Sonn!
Und Gründe fest in uns für dich, Gott! deinen Thron

6.

Gebiet der Seelen See, ein stilles sanftes Schweigen!
Laß ihren feuer qual im Liebeslicht versaugen
Bereit den Tempel selbst der Jungfraulichen Leib,
Der Weißheit kundes Arch des Lamms Braut u. Weib!

7

Laß sie versinken gar in dein Grundloses wesen!
In ihrer Mutter-Hauß werden sie kan genesen!
Drum zünde sie nur fest aus orth u. sinn u. Zeit,
Daß sie dein Lustspiel sey in Zeit und Ewigkeit.

Amen.

Die Macht der Liebe
welche
der Macht der Sünde und dem Tod
Obsieget
in einem
Trauer Gedicht
entworffen
1705

NB: Nach dem unterschiedlichen Satzen kan auch
die Melodie verändert werden, wie folget.

Erster Satz:

Melod: Die Seele ging zu Nächst.

34. Als:

5. 34.

O Holy Day of God! break on in us for ever!
Chase out the Darksom Night, with all its Spirits of Errour;
Hunt out all gloomy Clouds, Thou Powerful Shining Sun!
Erect also in us, for Thee, O God thy Throne!

6.

Command the Soul her Sea, her Passions to relinquish!
And let her anctious fire in Light of Love extinguish!
Prepare the Temple too, the poor, Virgin-Life!
Of Wisdoms beauty full, the Lamb his Bride & wife.

7.

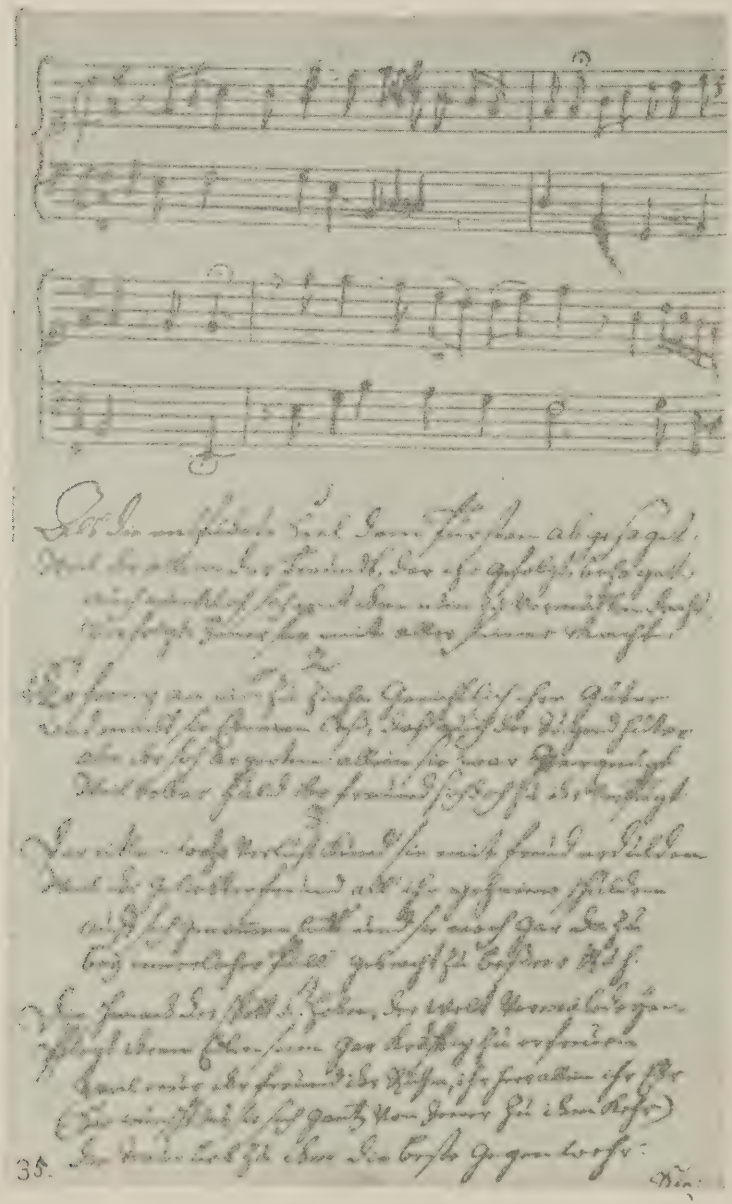
Let Her sink perfectly into his groundless Essence!
Into her Mothers House, where She may have thy presence:
To draw her forth from Place, from Sence & time that she
In Time, & evermore thy pleasant Comfort be
Amen.

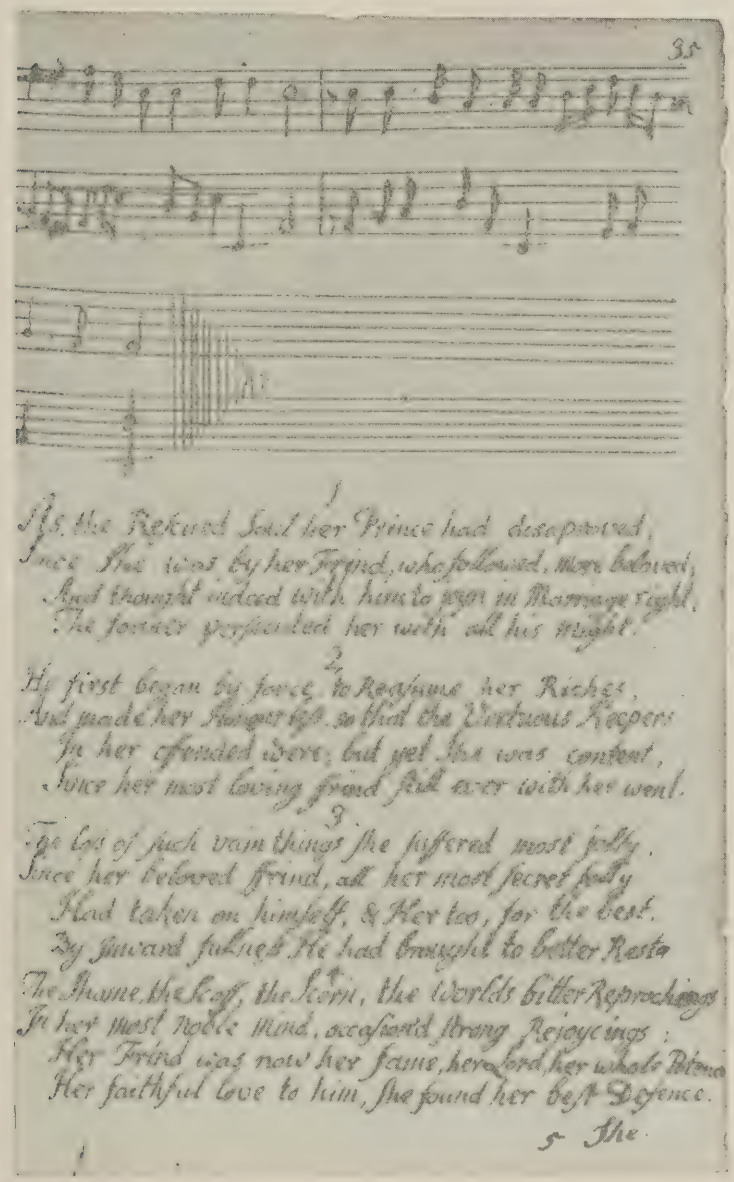
The Power of Love
which conquers
The World, Sin, & Death.
in a
Pensive Poem
Composed
1709.

B. According to the several Parts, the Melody may be varied, as follows.

First Part.
Mel. page 1.

As




35
1
As the Rescued Soul her Prince had disapproved,
Since She was by her Frind, who followed, more beloved,
And thought indeed with him to joyn in Marriage right,
The former persecuted her with all his might.
2
He first began by force to Reassume her Riches,
And made her Honour less, so that the Virtuous Keepers
In her offended were; but yet She was content,
Since her most loving frind still ever with her went.
3
The loss of such vain things she suffered most jolly,
Since her beloved frind, all her most secret folly
Had taken on himself, & Her too, for the best.
By Inward fulness He had brought to better Rest.
4
The Shame, the Scoff, the Scorn, the Worlds bitter Reprochings
In her most Noble mind, occasion'd strong Rejoycings:
Her Frind was now her fame, her Lord, her whole Potence
Her faithful love to him, she found her best Defence.
5 She

5.

[illegible]

6.

[illegible]

7.

[illegible]

8

[illegible]

9.

[illegible]

10.

[illegible]

11.

[illegible]

36.

36.

5

She feared not her Foe, while on her Right her Hero,
Who did her still Defend 'gainst Devil, Death & Sorrow.
His true assistance was her safest Port in Storms,
She did defie her foe, with his most potent Charms.

6

Out of his fullness she began to Dress her Rarely,
And to the Marriage feast, be fett tomorrow Early.
And as she then began the Hallian to sing,
Then must Jerusalem with her Rengee and Ring.

7

Her Bride groom did her lead into her Temple Immortal,
From whence, the sore thing strong, her self [illegible]
Her Lord did tell her there, that to his Kingdom she
In Honour & Glory, like unto him should be.

8

And the He told her so, of Crosses never attending,
She took no notice on't, but of Kingdom was rejoicing,
She beyond hourly th'out-brackings of her Might,
And for the Chiefest seat of Honour wished quite.

9

Then glowed her [illegible] heart [illegible] to the [illegible]
To she, upon his Breast, his very Heart was feeling
As He at Supper [illegible] In [illegible] a Flood
Enkindled and her fed with his own Flesh & Blood.

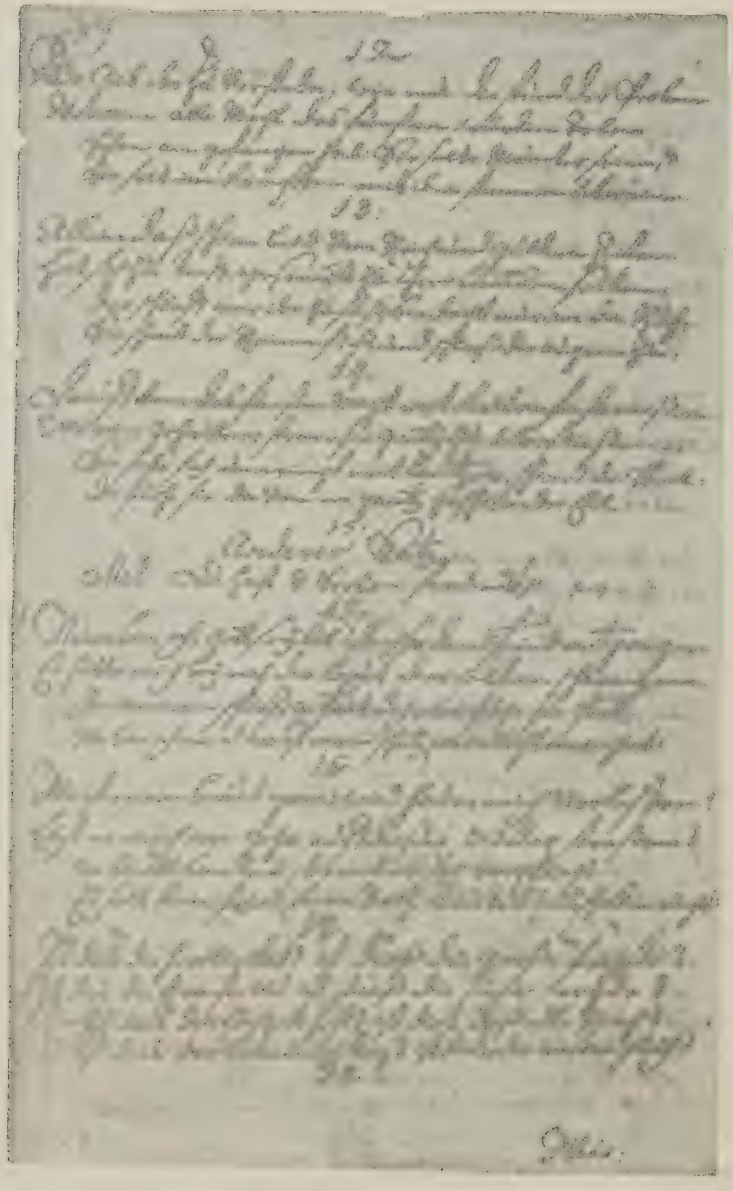
10

And they be [illegible], as Servant [illegible] upon her
He cleansed her feet from Dust, to make her fit for [illegible]
According to his Word [illegible]
And [illegible] now that [illegible]

11

She [illegible] to [illegible] clean and decent
The Coat [illegible] put off, the [illegible] the thought was [illegible]
Her Sonderous [illegible] from [illegible] her [illegible]
But [illegible] not for that, to [illegible] [illegible]

12. He



12. 37.

He made her underſtand 'twas now the time of tryal,
Wherein the Princes might, who would take no denyal,
Already was begun; She now ſhould watchful be,
And joyn in fight with him againſt the Enemie.

13

But ſtill the curious thought of Kingdom and of greatneſs
Had ſunk it ſelf too deep into her Life-ſide weakneſs.

Second Part

38.

18.

How, am I then ſrefaild? or with my Slap yet drunken?
Oh No! I am indeed in deepest Mire ſunken!
Terrour doth ſhake my heart, in me is all Miſhap;
Diſpair, Doubt, & fear, & frightful Thunder-Clap.

19.

Whear art thou now my Bear? I muſt in Dolour pine me,
Since I in this dark night no where [illegible] to find thee.
Has now thy love an end? [illegible] thou no more for me,
How long ſhall I myſelfed [illegible] [illegible]

20.

Oh Come my [illegible] help! [illegible]
[illegible]
The [illegible] whom I [illegible] yet by [illegible]
[illegible] without all fear, [illegible]

21.

[illegible]
[illegible]
[illegible]
[illegible]

Third Part.

Mal. A True friend [illegible]

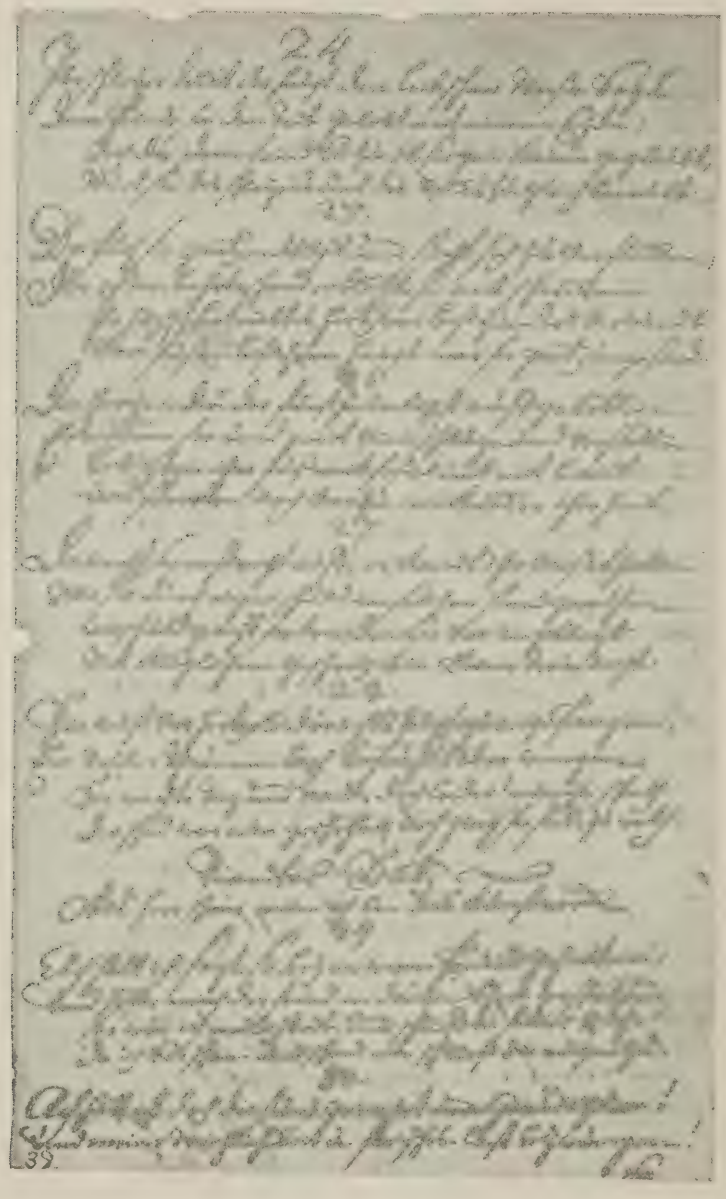
22.

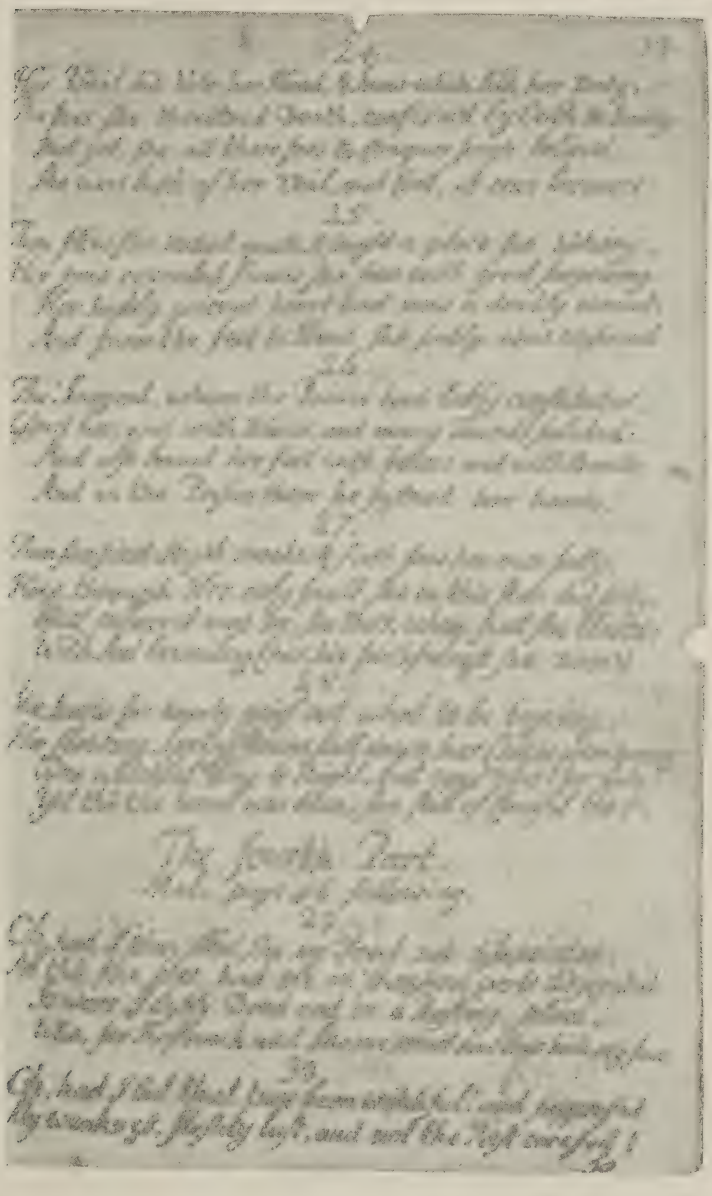
[illegible]
[illegible]
[illegible]
[illegible]

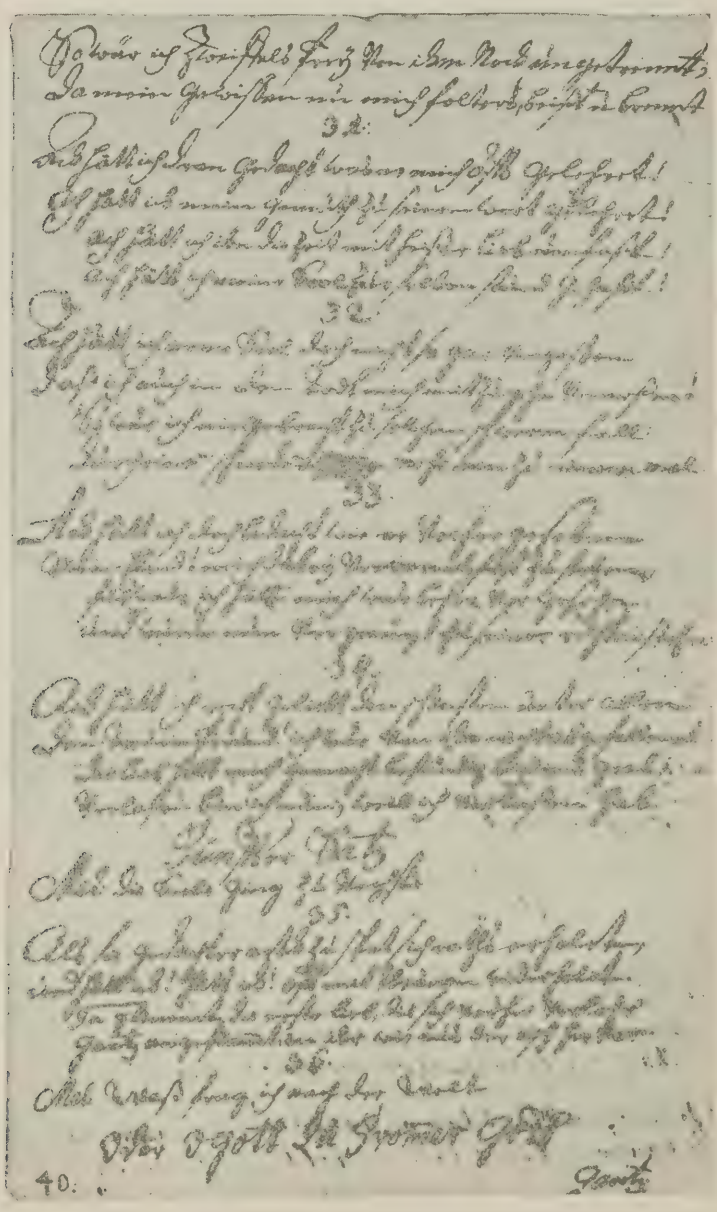
23.

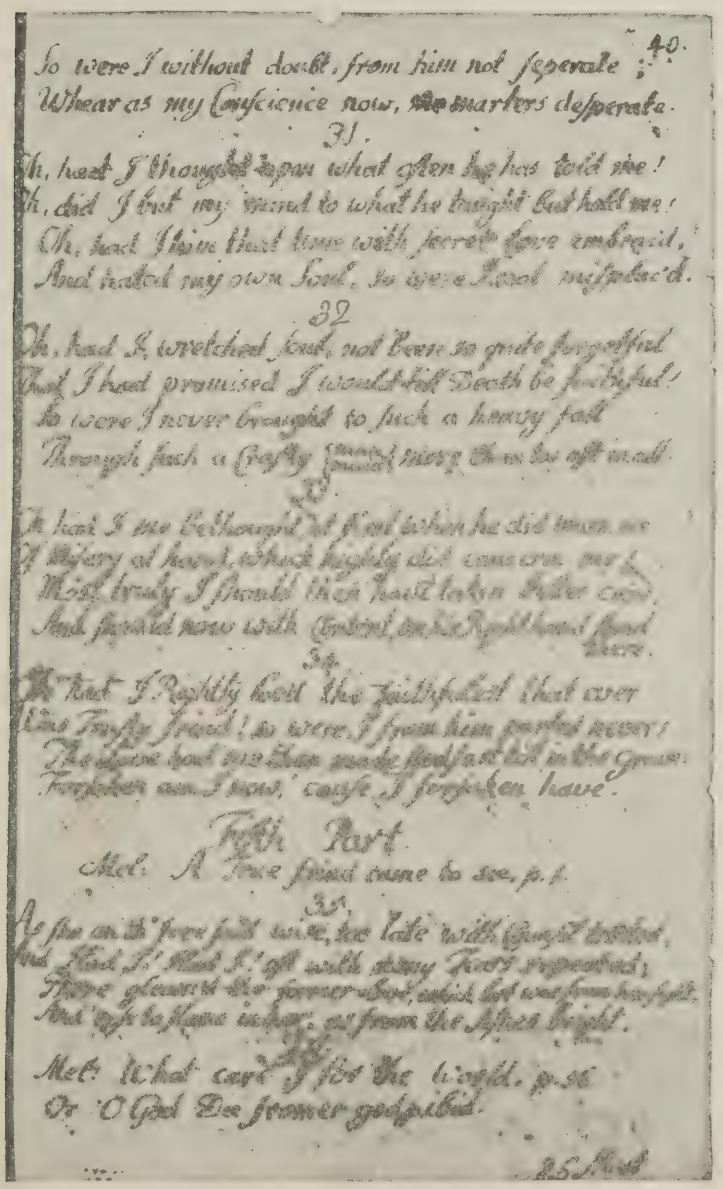
[illegible]
[illegible]
[illegible]
[illegible]

24.









40.

So were I without doubt, from him not seperate;
Whear as my Conscience now, ~~the~~ marters desperate.

31.

Oh, had I thought upon what often he has told me!
Oh, did I but my mind to what he taught but hold me!
Oh, had I him that time with secret love embraced,
And hated my own Soul, so were I not misplac'd.

32

Oh, had I, wretched soul, not been so quite forgetful
That I had promised I would till Death be faithful!
So were I never brought to such a heavy fall
Through such a Crafty [illegible] more than too oft in all.

33

Oh had I me bethought at first when he did unan me
Of Misery at hand, which highly did concern me!
Most truly I should then have taken better care,
And should now with Content, on his Right hand stand there.

34

Oh had I Rightly lovd the faithfullest that ever
Was Trusty friend! so were I from him parted never;
The love had me then made stedfast till in the Grave.
Forsaken am I now, cause I forsaken have.

Fifth Part

Mel: A True friend came to see, p. 1.

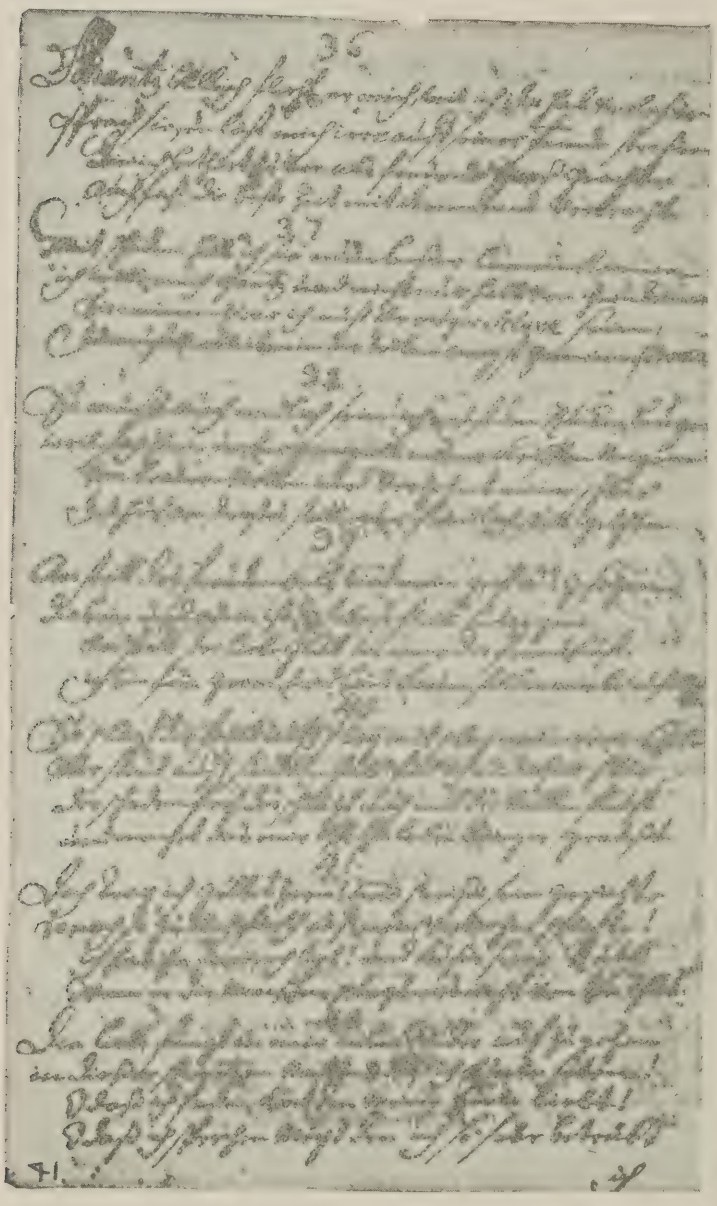
35.

As she on th' free fall wise, too late with Quasi trouble,
And Shad I! Shad I! oft with many Tears repeated;
There gleaned the former-bar, which lost was from her sight,
And rose to flame in her, as from the Ashes bright.

36

Mel: What care I for the World, p. 56
Or O God Dee fromer godpibid.

25 Must



36. 41.

Most justly filled He me, since I have Him forsaken,
And He, and lets me Err on his foes Roads wandrin,
Which I, Nebuchd before, as friends I checked, eye.
And most part of my time with them did past away.

37.

With Drunkards I have oft found I did sit down,
Will them Wickedly pray, and not by hidden fear fade 'em;
They think indeed I might be Blest Overhead Rare,
And that I shall remain in Death and Anguish gone.

38.

So must it be at last! I fell, without Repenting;
Now I am suffering, and all my Strength decaying;
From Sickness walks to mard, my Beauty was perishing;
Instead of Comfort I have nought but fear that frost.

39.

Instead of Oil of joy, my Spirit's power perishing
My all my Regret & Doubt the Flames of Life are changed
Instead of Heaven's chast flock I find a foreign Flame,
Full Grief and Dolour, I know nane know what I am.

40.

Though the changing fear with Thought pay Just sincerely
And Holy Lamb for faults are me my Just Lively,
The Wicked Ones making fun with full of Life of my
And makes me wrong off, yet in this life to be.

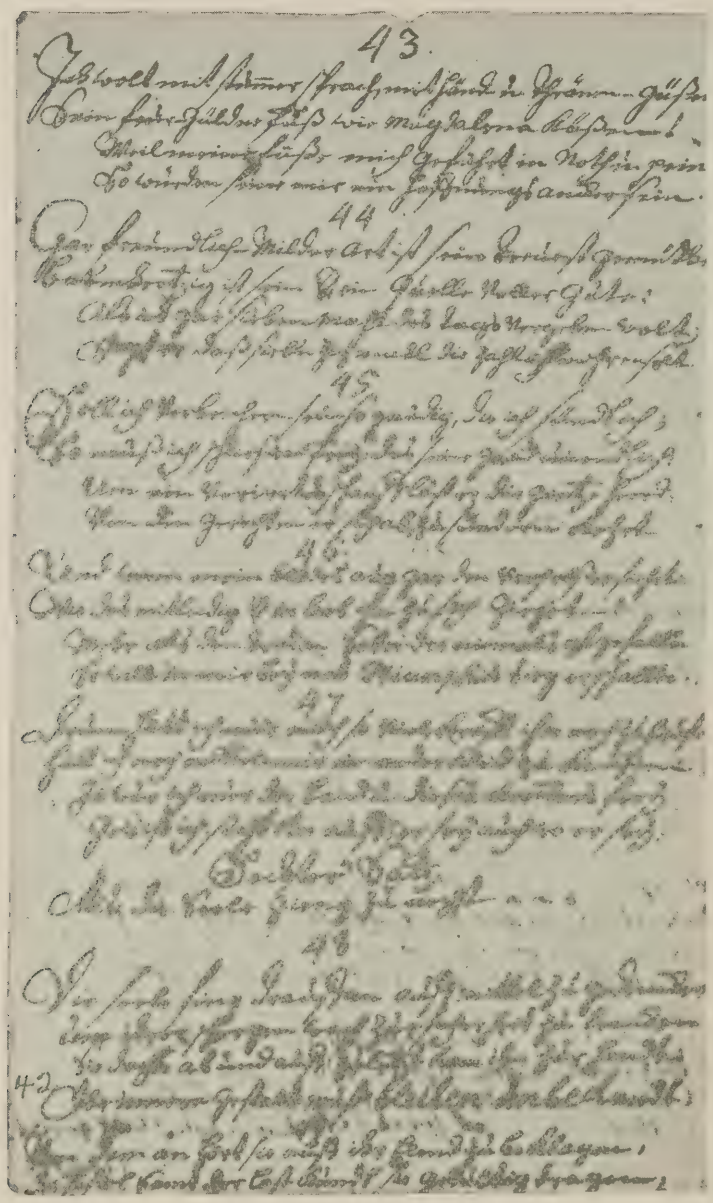
41.

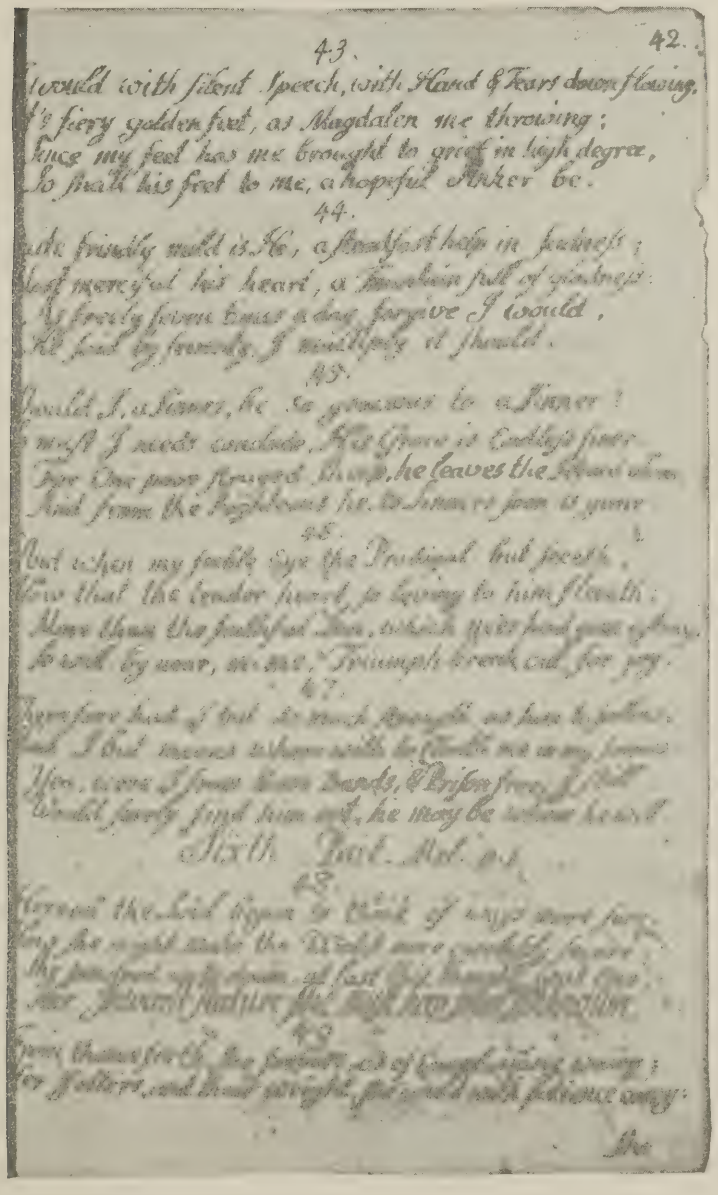
Yet further I Gods wrath and praise his judgments Righteous
Which send by grievous death with my broke faith & foreign,
Yet do I Election, and do hope that Heavenly,
Where Sin & Death Pain cannot, it is not heavenly.

42.

The future begins in me, with Weeping to be by him
O Sweet Day, O Night, O that I could Weep Live!
O that I speak Out of Mouth where my Soul is bound,
O that I could but speak with him whom I have wronged

43 I would





42.

43.

I would with silent Speech, with Hand & Tears down flowing,
At's fiery golden feet, as Magdalen me throwing;
Since my feet has me brought to grief in high degree,
So shall his feet to me, a hopeful Anker be.

44.

Quite friendly mild is He, a steadfast help in sadness;
Most merciful his heart, a Fountain full of gladness:
As freely seven times a day forgive I would,
He said by seventy, I multiply it should.

45.

Should I, a Sinner, be so gracious to a Sinner?
So must I needs conclude, His Grace is Endless finer.
For One poor struggled Sheep, he leaves the Sheard alone
And from the Righteous he, to Sinners soon is gone.

46.

But when my feeble Eye the Prodigal but seeth,
Now that the tender heart, so loving to him fleeth;
More than the faithful Son, which nees had gone astray,
So well by near, in me, Triumph breeds out for joy.

47.

Therefore had I but so much strength as him to follow,
And I but means whereby with to Clothe me in my sorrow
Yea, were I from these Bands, & Prison free, I still
Would surely find him out, he may be where he will.

Sixth Part. Mel. p. 1

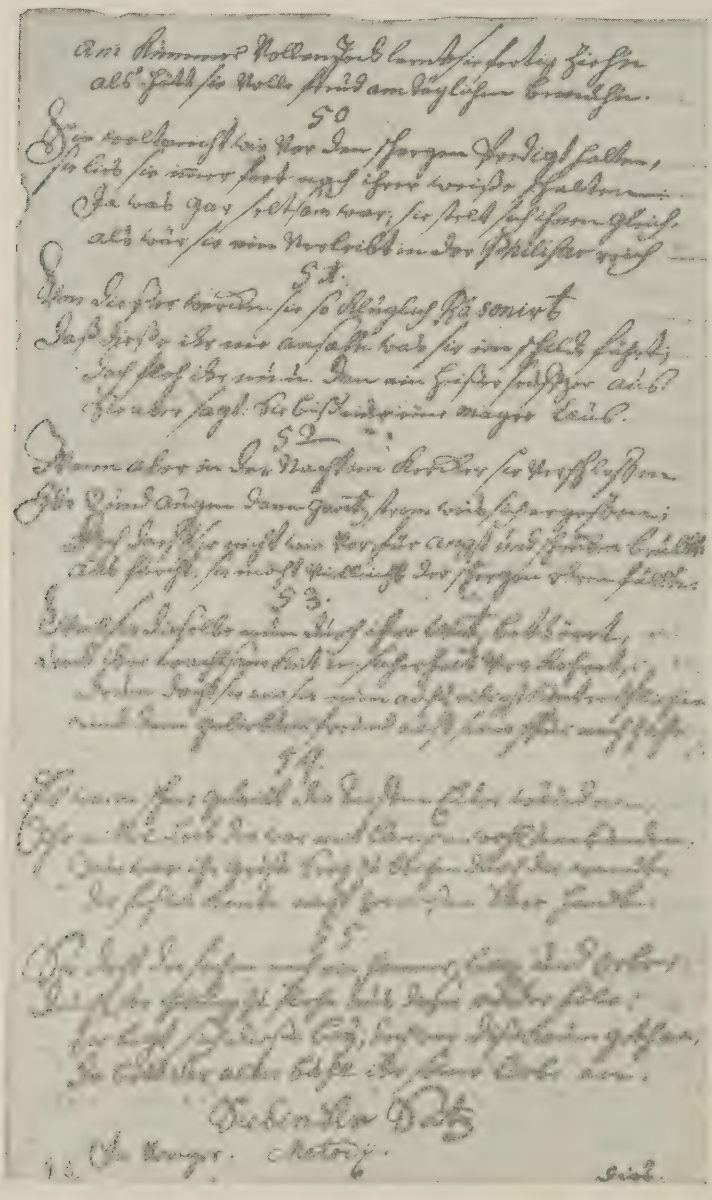
48.

Hereof the Soul began to think of ways more sure,
Lest she might make the World more carefully secure;
She pondered up to down, at last this thought, and one
Her Jewish Nature [illegible]

49.

From thenceforth, she forbore, as of Complaining weary;
For Sellers, and their weight, she would with patience carry:

She



She leant so well to draw the heavy Anxious yoke 43.
As were she full of joy to do her daily work.

She would not, as before, the Sheriff be Sermon holding,
He let them in their way, with her be ever scolding;
And what was stranger yet, she acted as did they,
As were she native too in their Philistian way.

With some acting she with wisest reason carried,
That they did never see what in her Breast she carried;
Yet from her now and then a sigh would drive to light,
Then said she it was nought but a poor Lady did hide.

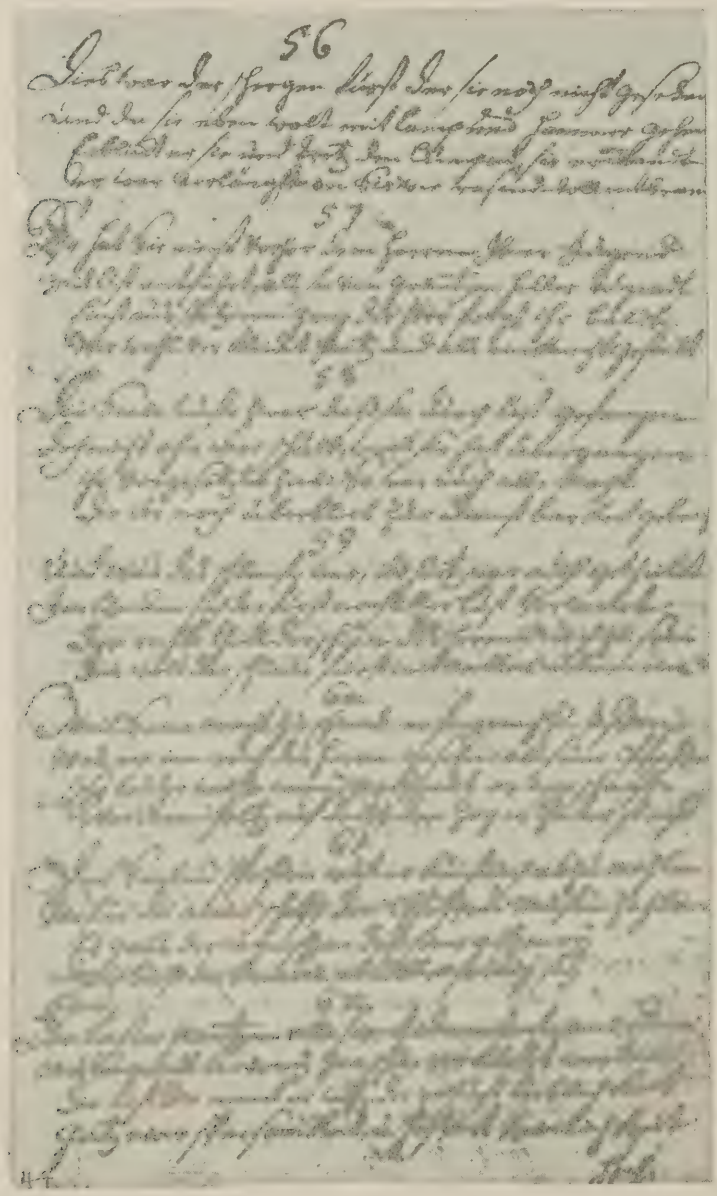
But then, when in the Night she was confined in Prison,
Her very Heart and Eyes with streams of Tears were drown
Yet dare she now no more in Anguish vent her Cries,
For fear they may perchance, the Sarjants care surprise.

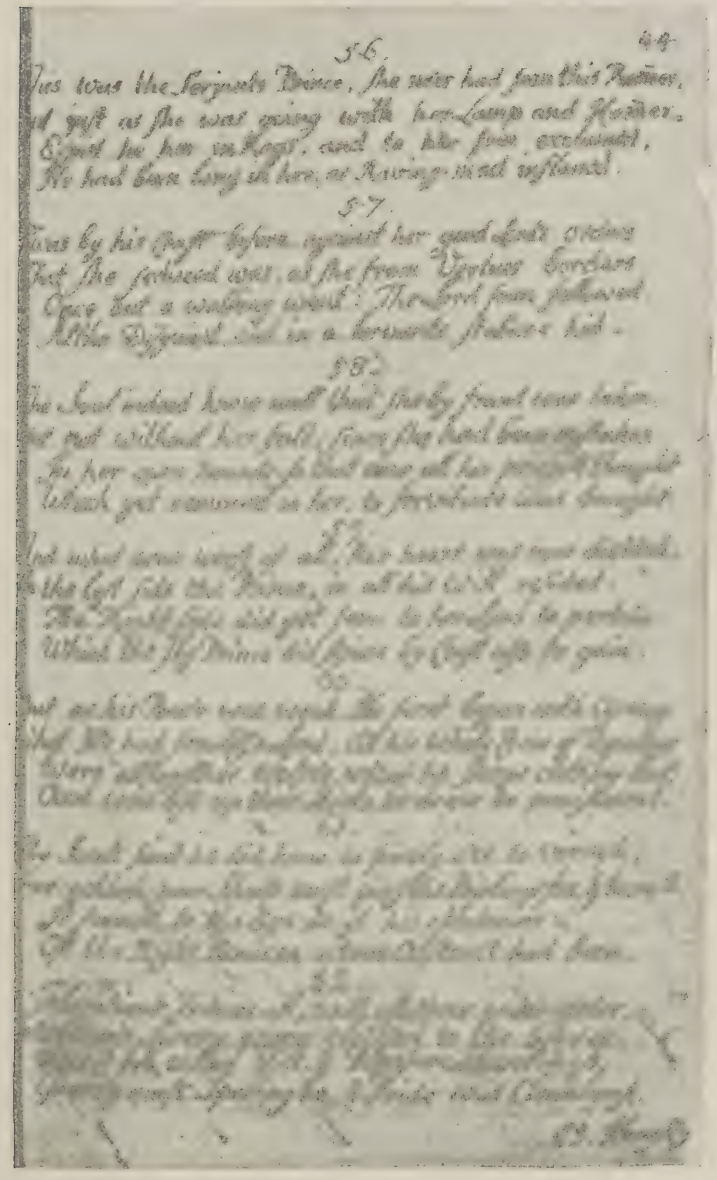
Since she had by her wit, beseeth them, which [illegible]
And their first watchfulness with more confidence [illegible]
Therefore she sought now how she peace might be gain,
And [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] now almost was [illegible] where she was [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
But now her greatest care was [illegible] [illegible] the [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Seventh Part
former melody.





56. 44.

Yes was the Serpents Prince, she were had from this Rumour,
At gift as she was going with her Lamp and Hammer,
Expect he him in Hogs, and to his foes excluded,
He had been long ill here, or Raving in old infancy.

57.

Thus by his Gift before against her good Lady crying
That she forbidden was, at she from Vyolens Gardens
Once but a wishing word: The Lord from followed
Of the Dyfrwnd. Sad in a towards shadow hid.

58.

The Sad indeed know well that, for by fraud were taken
Not put without her fault, from the had been mistaken
For her own Innocently that were all his prudent thoughts
Which yet removed in her, to forebode that thoughts

59.

And what were worst of all, his heart was most disabled,
In the left side the Prince, in all that WE reached.
The Knight fell did yet from to hardness to provoke
Which the Sly Prince did figure by Left side for gain.

60.

But as his Beasts were wyrd, the Knight figure with Spring
Half We had transformed, All his wishing from of Spring
Very wilfully, wishing rather his Hogs, calling that
Chief cause left up that Lady he drove to poverty.

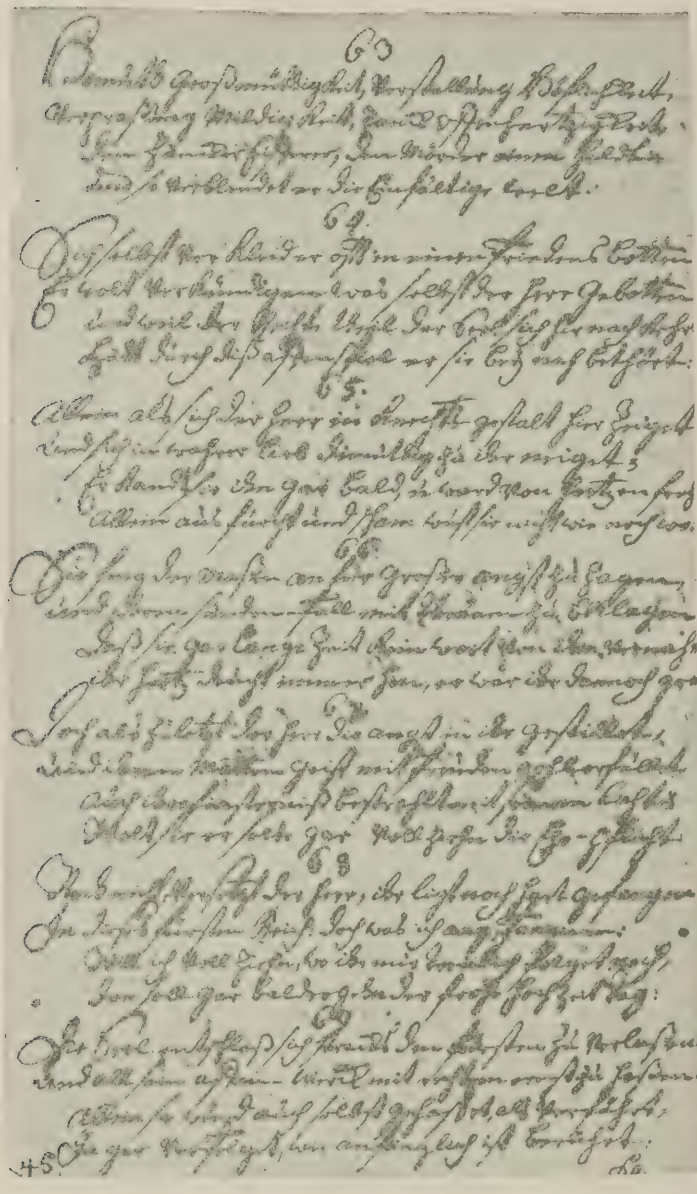
61.

The Knight that he did know to provide, he to wrong,
Not yet, from Hogs must pay the Bishop for Hogs
Of provide to his Eyes he of his Shadow
Of the Right Kindness, from Of Bear it had been.

62.

The Knight Hedge of Sad, Whose pride under
Of Hogs, pretty of Hogs to the Spring
Which the other Well, of Hogs Knowledge of
Spring must spring by Pride and Knowledge.

O. Henry



63. 45.

Haughty, Magnanimus; Reserv'd was Civility;
Squandring was Pleasantness; & Strife, Open hearsily:
Scolding he called Zeal; the Knave, a Man of Sence;
And so forth blended he the worlds Innocence.

64.

Himself he Clothed oft, as he thought fitly handed,
As Messenger of Peace, told what the Lord commanded:
And since the Right side of the Soul was now defild,
He, by his Apeing tricks, had her by near, beguild.

65.

But as the Lord apear'd in Servants state unto her,
And in the truest Love, he meekly there did vew her:
She knew him presently, and was most hearty glad,
Only for fear and shame, she scarce knew to she did.

66.

She then in Anguish great did tremble, near to swaming;
Still her sad sinful fall with many Tears bemoaning.
That she for a long time no word from him did hear,
Her Heart still gave her that He hated her by near.

67.

But as the Lord at last the fright in her had stilled,
And her weak Spirit too with Oil of Joy had filled:
Also her Darkness had enlightned with his Light,
She would he should just now; perform of Marriage right.

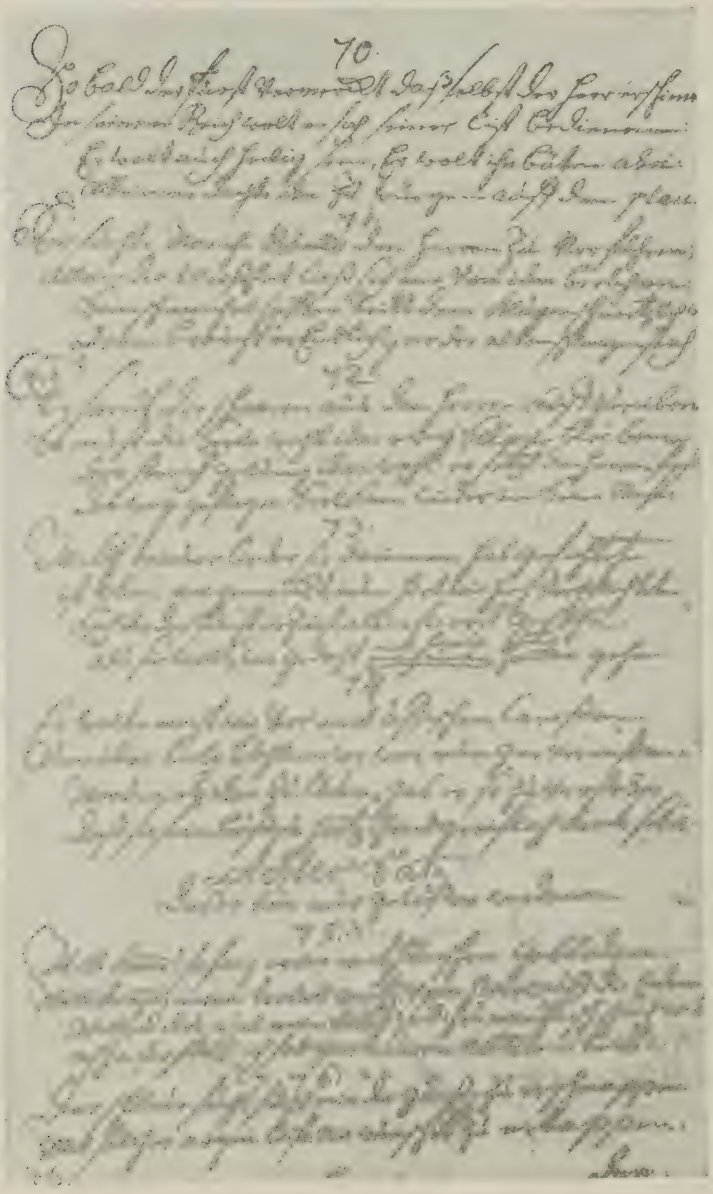
68.

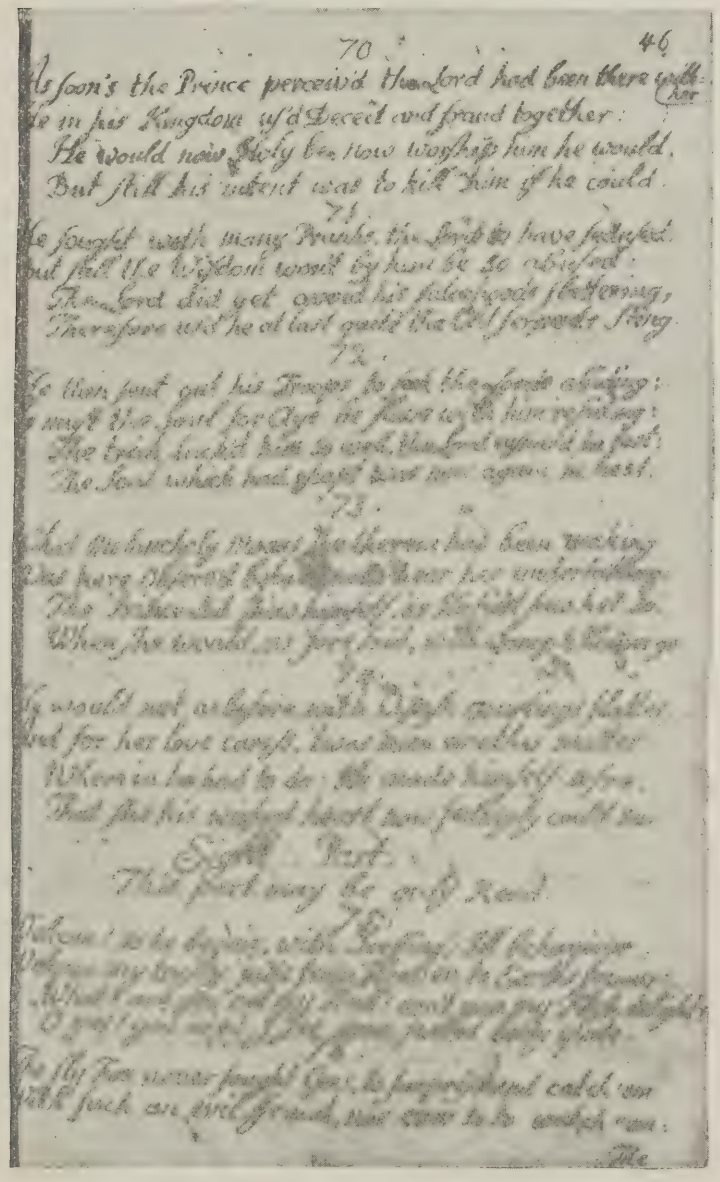
Not yet, Reply'd the Lord, you lye yet hard enthraled
In this Princes kingdom, yet ne'er shall be recalled,
What I have said I'll do, if you'll but follow me,
Then soon the joyful Day of Marriage you shall see.

69.

The Soul intended strait, the Prince to frustrate him,
With all his Apish works, she now resolv'd to hate em:
Only she was herself, now hated as a curst,
And persecuted quite, as was declar'd at first.

70. Soon





70 46

As soon's the Prince perceiv'd the Lord had been there with-her
He in his Kingdom us'd Deceit and fraud together:
He would now Holy be, now worship him he would,
But still his intent was to kill him if he could.

71

He sought with many Prunks, the Lord to have seduced,
But still the Wisdom won't by him be so abused:
The Lord did yet avoid his falsehoods flattering,
Therefore us'd he at last quite the Old serpents sting.

72

He then sent out his Troops to seek the Lords abiding;
So must the Soul for Aye be slave with him residing:
The trick duck'd him so well, the Lord eyeuld be fast;
The Soul which had escapt was now again in hast.

73

What Melancholy Moans Sue therein had been making
Was here observ'd before [illegible] her undertaking.
The Prince did show himself, as he [illegible] her so,
When she would, as fore said, with [illegible]

74

He would not as before with [illegible] flatter
And for her love caress, [illegible] matter
Where in he had to do: He made himself afore,
That she his wished heart now [illegible] could [illegible]

Eight Part.

This part may be [illegible]

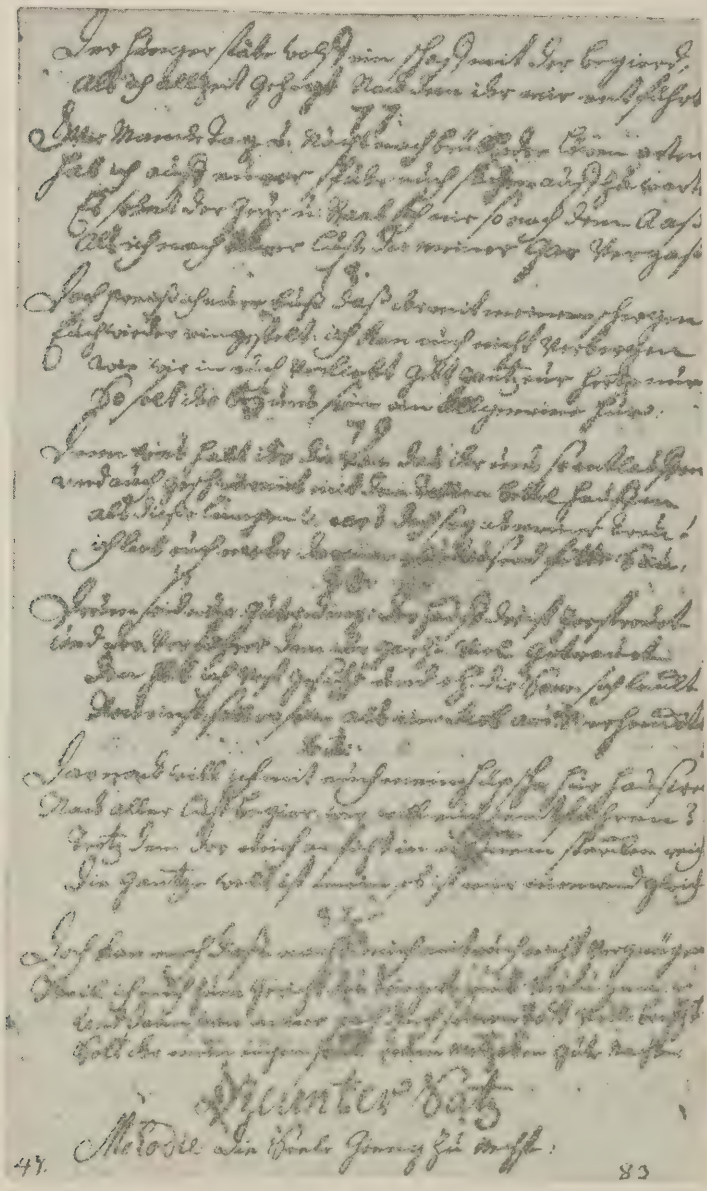
75

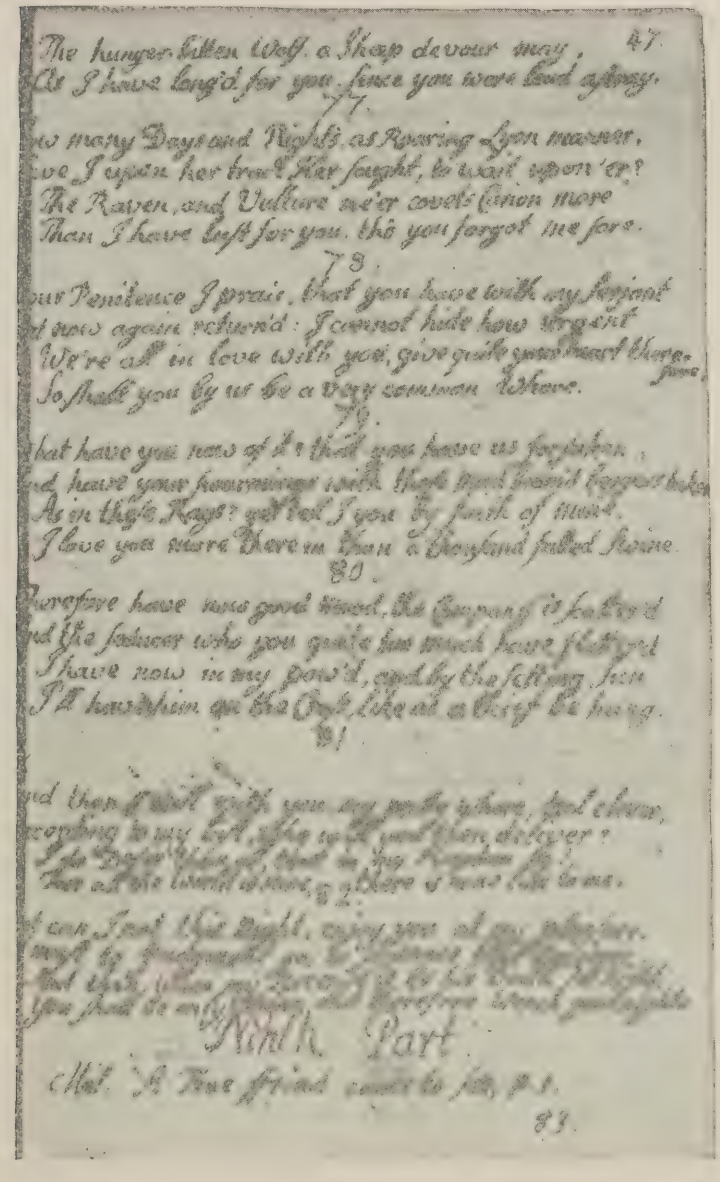
[illegible]
[illegible]
[illegible]
[illegible]

76

The fly For never sought Gee, to surprise and catch 'em
With such an evil fraud, nor ever to to watch 'em:

The





The hunger-bitten Wolf, a Sheep devour may, 47.
As I have long'd for you, since you were lead astray.

77.

[illegible]w many Days and Nights, as Roaring Lyon manner,
[illegible]ve I upon her tract Her sought, to wait upon 'er?
The Raven, and Vulture ne'er covets Canon more
Than I have lust for you, thô you forgot me sore.

78.

[illegible]ur Penitence I prais, that you have with my serjant
[illegible]t now again return'd: I cannot hide how urgent
We're all in love with you, give quite your heart therefore,
So shall you by us be a very common Whore.

79.

[illegible]hat have you now of it? that you have us forsaken,
[illegible]nd have your hourmings with those [illegible] [illegible]
As in these Rags? yet tell I you by faith of mine,
I love you more there in than a thousand fatted Swine.

80.

[illegible]herefore have now good mind, the Company is scatter'd
[illegible]nd the seducer who you quite too much have flatter'd
I have now in my pow'd, and by the setting sun
I'll have him on the Crest, like at a thief be hung.

81.

[illegible]nd then I will with you my pretty whore, [illegible] clever,
[illegible]cepting to my [illegible] [illegible] [illegible] deliver?
[illegible]
[illegible] all the world is [illegible], [illegible] there is none like to me.

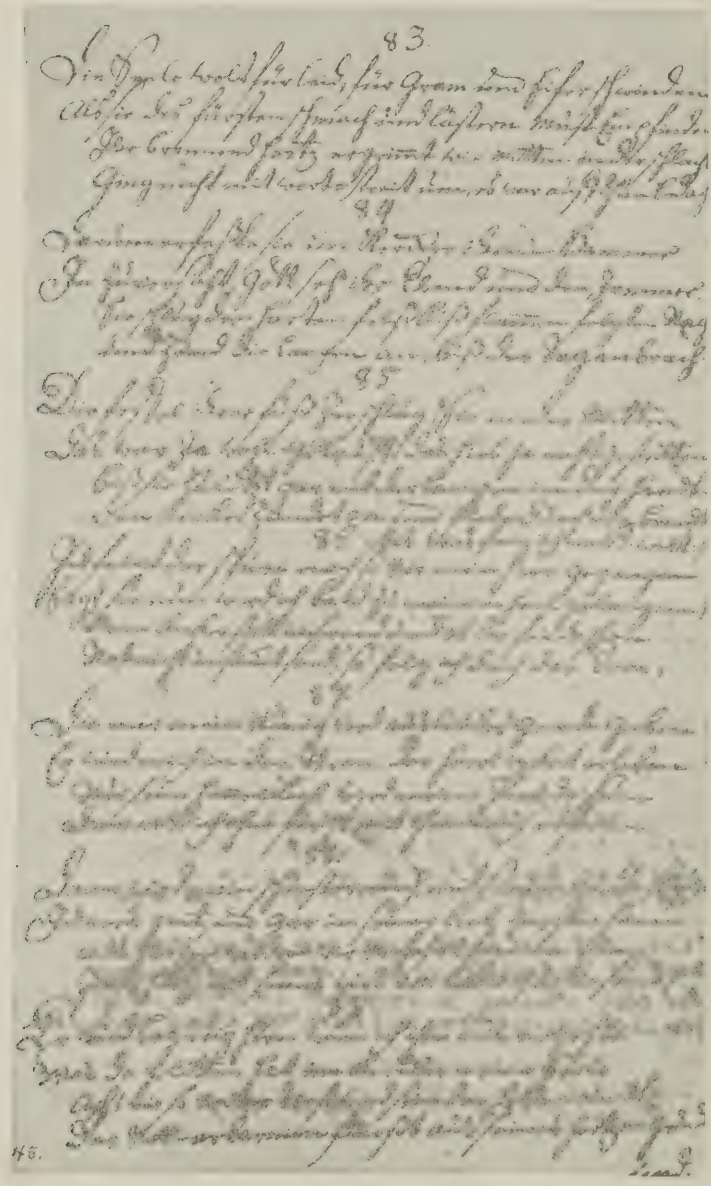
82.

[illegible] can I not this Night, enjoy you at my pleasure,
[illegible]
[illegible]
You shall be [illegible] [illegible] [illegible]

Ninth Part

Mil. A True friend comes to see, p. 1.

83.



83. 48.

[illegible] Soul was now for Grief, for Rage & Zeal near fainting,
[illegible] thus of Prince with Scoff, & Blasphemy was taunting:
Her burning Heart enragd, as in the Bable hot;
She strove not now with Words, but Doing was her thought.

84.

[illegible] straitway she did take of Hammer with hands double,
Confidence God saw her Misery and trouble:
She smote of hardy Rock, till Flame came with of Strake,
Then lighted she her Lamp, until of Day light brake

85.

[illegible] Fetters on her feet, she smote them quite asunder,
This indeed well strove, & Rightly to a wonder;
And then, yet after this, with Lamp in hand she came
And set her Joyst on fire, and [illegible] her [illegible]

86. [illegible]

[illegible] follow now the tract which my [illegible] went before me,
[illegible] she, which will me [illegible] my [illegible] [illegible]:
My Prisons now on fire, and tho it be not down,
Her all my [illegible] quite Chanted, yet follow I [illegible]

87.

Which me my King will give, & that of his [illegible] [illegible]
[illegible] set me on of Throne in his [illegible] places:
[illegible] his [illegible] [illegible] [illegible] [illegible] [illegible]
Then shall I [illegible] with [illegible] [illegible] [illegible] [illegible]

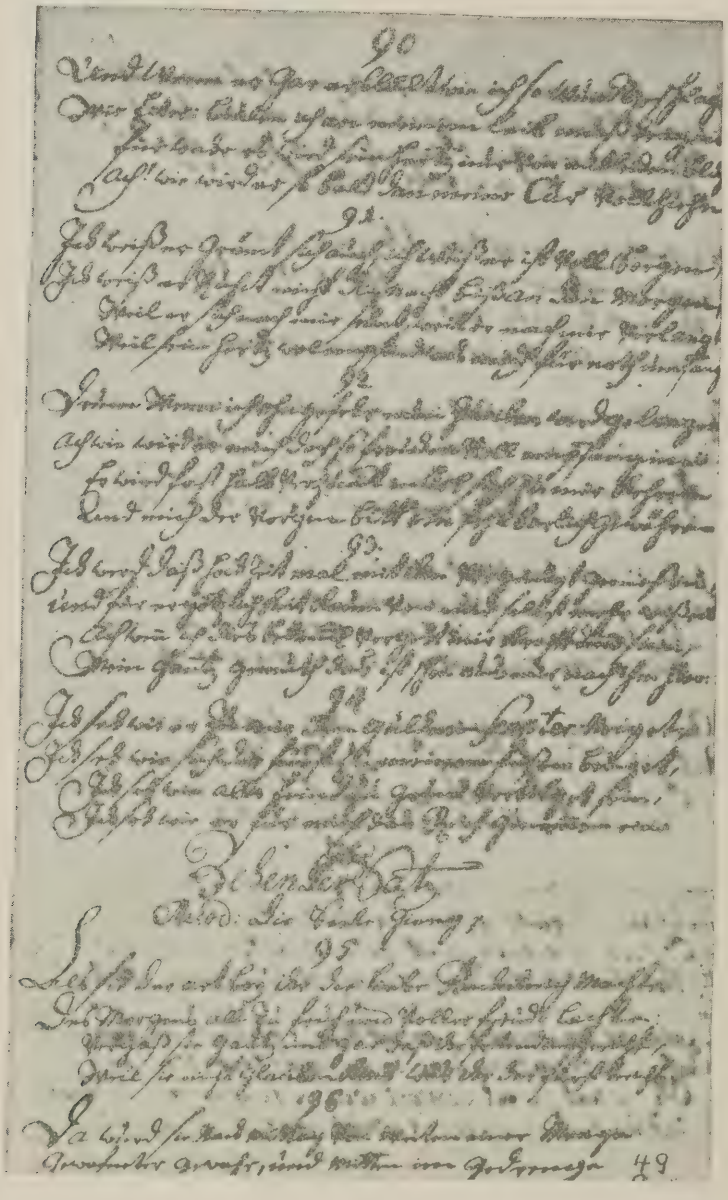
88.

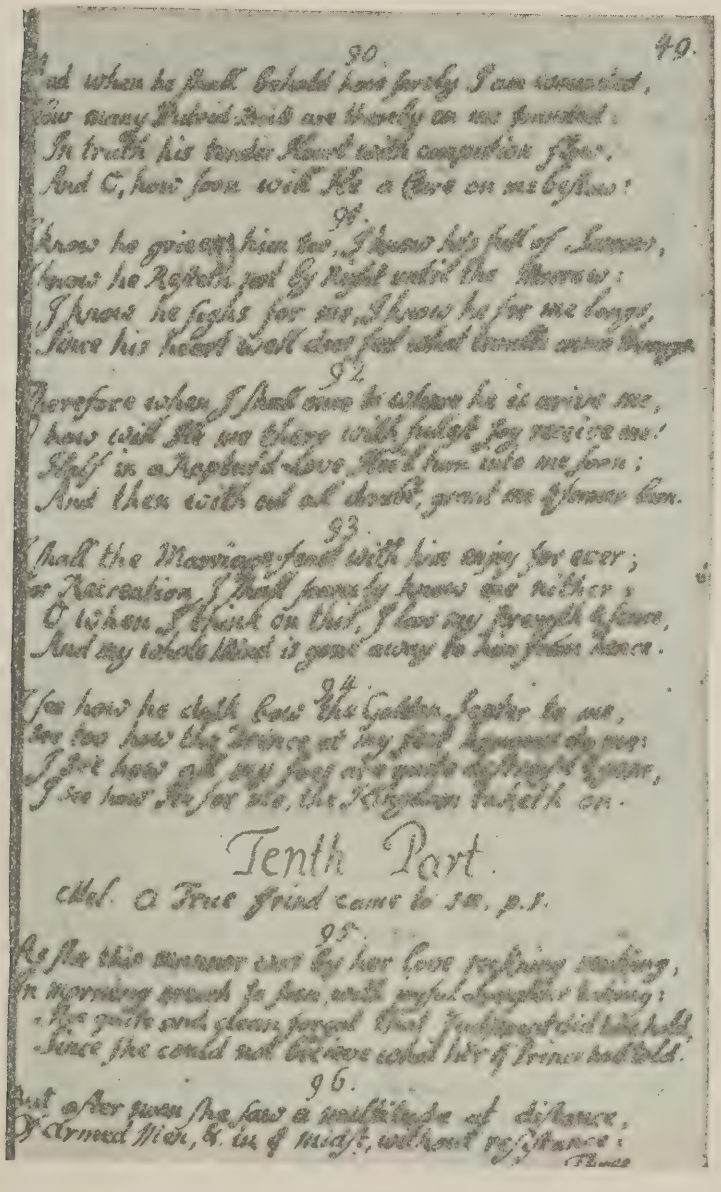
[illegible] shall my Dear, on me, his [illegible] be [illegible]
[illegible] shall I quite & clean in his [illegible] be [illegible]
Of [illegible], we then shall be [illegible] [illegible] [illegible]
My Heart & [illegible] shall then [illegible] [illegible]

89.

[illegible] [illegible] would have, which I shall [illegible] [illegible] him,
[illegible] I have [illegible] [illegible] [illegible] [illegible] for him;
Oh! what [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]!
Which full of [illegible] [illegible] which he will me impart.

90.





90. 49.

And when he shall behold how sorely I am wounded,
How many Putrid Brills are thereby on me founded:
In truth his tender Heart with compassion flow,
And O, how soon will He a Cure on me bestow!

91.

I know he grieves him too, I know he's full of Sorrow,
I know he Resteth not by Night until the Morrow:
I know he sighs for me, I know he for me longs,
Since his heart well does feel what trouble anno thongs.

92.

Therefore when I shall come to where he is arrive me,
How will He me there with fullest Joy receive me!
Half in a Rapture-d-Love He'll turn into me soon;
And then with out all doubt, grant me a sooner boon.

93.

I shall the Marriage-feast with him enjoy for ever;
For Recreation I shall scarcely know me neither;
O when I think on this, I lose my strength & sense,
And my whole Mind is gone away to him from hence.

94.

I see how he doth bow the Golden Scepter to me,
See too how the Prince at my feet kneeled do me:
I see how all my foes are quite destroyed & gone,
I see how He for me, the Kingdom taketh on.

Tenth Part.

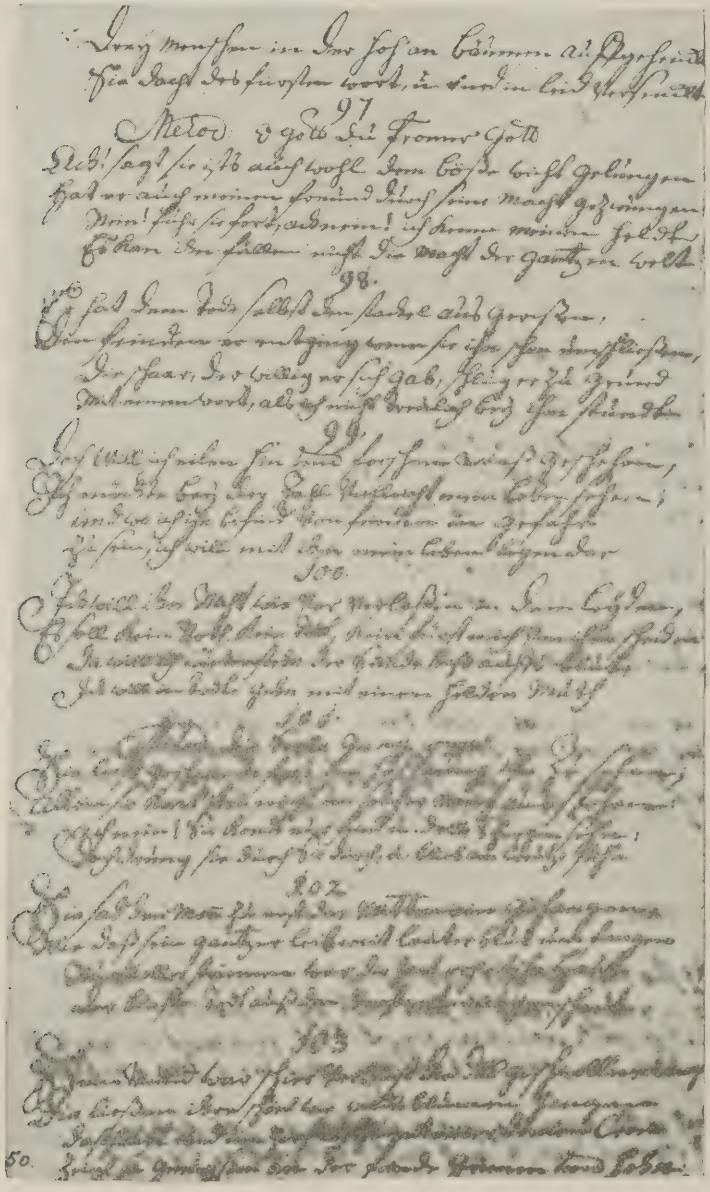
Mel. A True Friend came to see, p. 1.

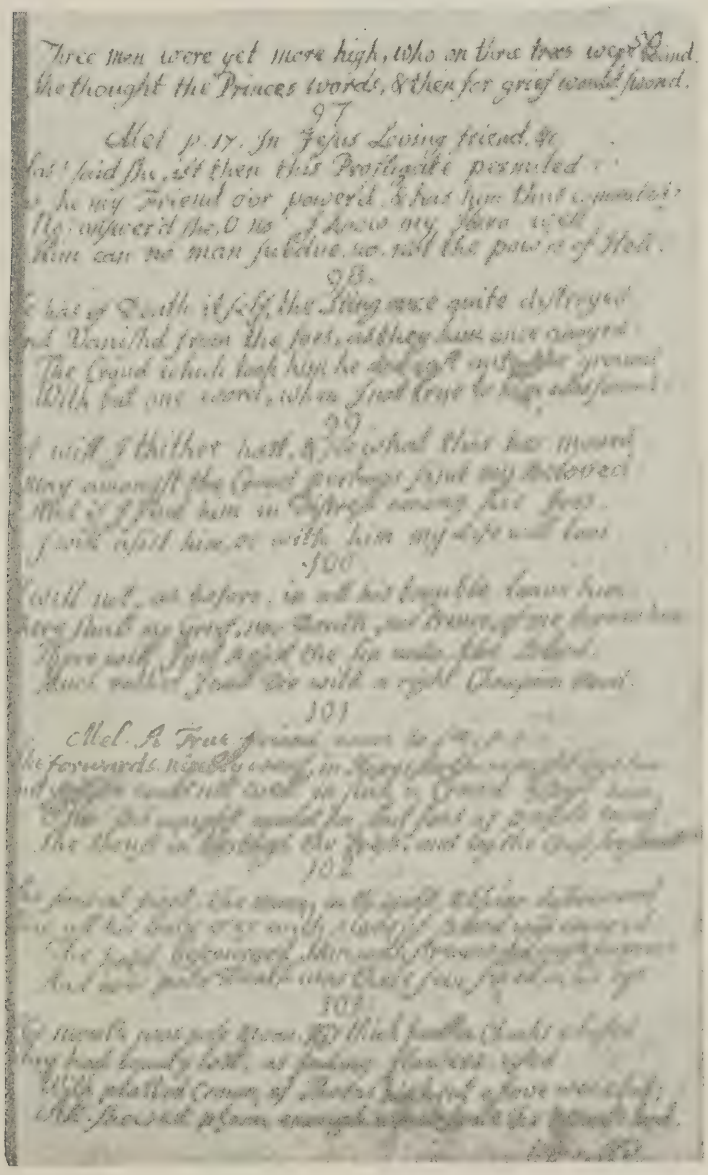
95.

As she this manner was by her love reasoning seeking,
In morning much to sun, with joyful Daughter taking:
She quite and clean forgot that Judgment did take hold,
Since she could not believe what her of Prince had told.

96.

But after noon she saw a multitude at distance,
Of Armed Men, &c. in of midst, without resistance:





Three men were yet more high, who on three trees were bound.
the thought the Princes words, & then for grief would swond.

97

Mel p. 17. In Jesus Loving friend. &c

Has! said she, ist then this Profligate permited
[illegible] he my Friend o'er power'd & has him thus [illegible]
No, answer'd she, O no! I know my Hero well
Him can no man subdue, no, not the power of Hell.

98.

[illegible] has of Death itself, the Sting once quite destroyed
[illegible] Vanishd from the fors, as they him once [illegible]
The Crowd which took him he did cast [illegible]
With but one word, when I not true to [illegible]

99

[illegible] will I thither hast, & [illegible] what this has moved
May amongst the Crowd perhaps [illegible] my Beloved
[illegible] if I find him in Distress among his foes.
I will assist him, or with him my life will lose

100

[illegible] will not, as before, in all his trouble leave him
[illegible] shall my Grief, no Death, nor Prince, of me [illegible]
There will I yet [illegible] the sin [illegible]
Much rather I and die with a right Champion [illegible]

101

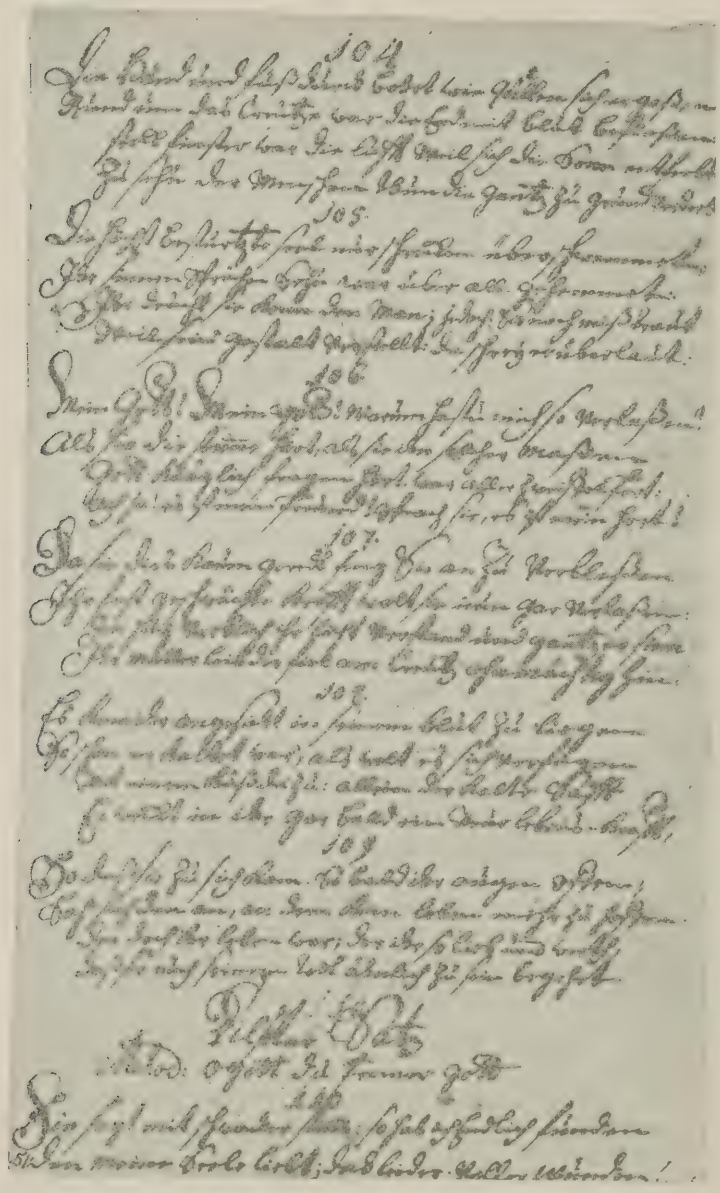
Mel. A True friend [illegible]
[illegible] forwards [illegible]
[illegible]
[illegible]
[illegible]

102

[illegible]
[illegible]
[illegible]
[illegible]

103

[illegible]
[illegible]
[illegible]
[illegible]



104.

His Hands and Feet bor'd through, & springs therfrom was flowing,
And round about the Cross the purple gore was strowing:
Pitch-darkned was the Night, & her her Light withdrew,
Ashamd to see & works of such a murthering Crew.

105.

The High-surprised Soul was now with fright astonished,
Her Sences, Speech, & Sight, were all from her quite banished:
She thought she knew the man, & yet she did mistrust,
Because he was so chang'd; then out in Cry he burst.

106.

My God! My God! wherefore hast thou me so forsaken?
As she the voice did hear, she found her not mistaken:
As he to God so cry'd was all her Doubt away,
O yes it is my frind, said she, it is my joy.

107.

As she this scarce had said, she strait was seiz'd with fainting.
Her now quite weakned strength was all together wanting:
Then strait she lost her sight, her Speech, her Sence and all,
Her weakned body then down by the Cross did fall.

108.

Her face did chance to fall, and in his blood was lying
(Which now congealed was) as would it be supplying
With a cold kiss there to, but the cold Jap so rife
Awakned in her a new supply of Life

109

To came she to her self, and when her Eyes were open,
She saw Him, on whom was no life more to be hopen:
Tho He was Her own life, & whom she lov'd so well
That she desir'd in Death, by him also to dwell.

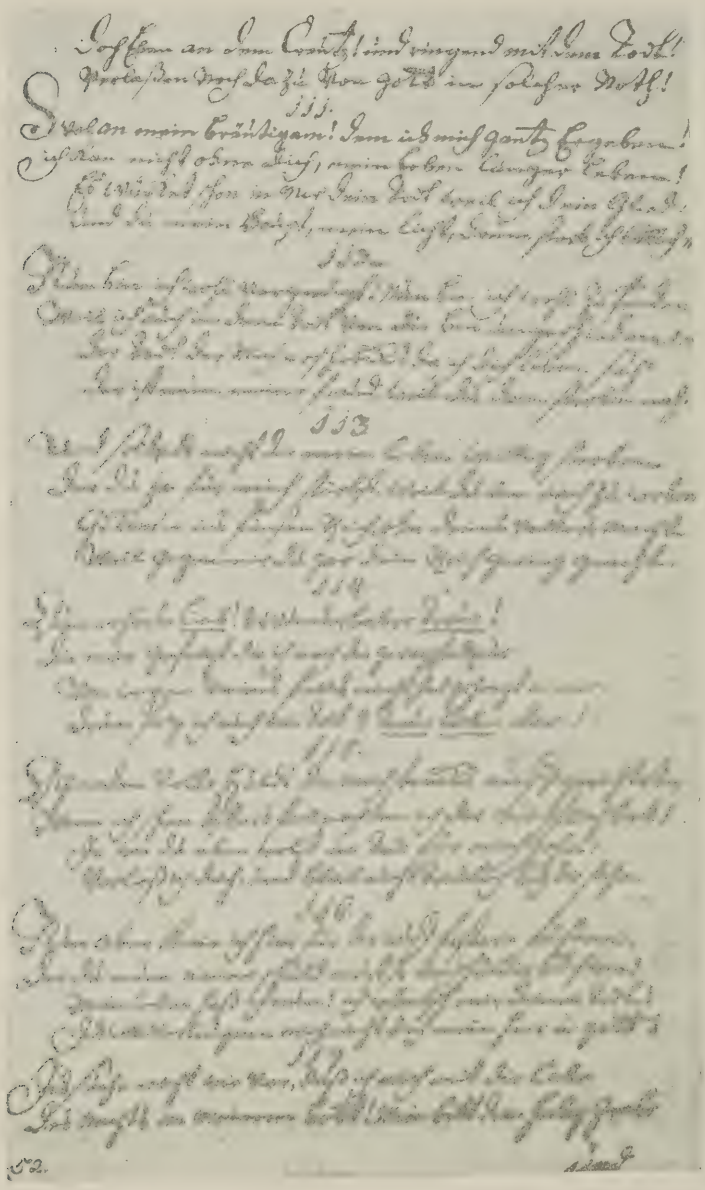
Eleventh Part.

Mel. In Jesus loving frind, &c p. 17.

110.

She said, with weakned voice, so have I lastly found him,
Him whom my Soul doth love, but Whow they did wound him?

But



But here upon the Cross! and striving now with Death.
Forsaken too of God in this his latest breath.

111.

Tell then my Bridegroom Dear, to whom my self I've given,
Cannot without the, enjoy a longer Living!
Thy Death does work in me, for thy Member sum I,
And Thou my Head, & Life, therefore with thee I'll Die.

112.

Now am I well content! now am I well provided,
Amen & also in death, from thee am undevided;
The Death did me afright, when I lived by thee near.
The same is now my joy, since thou art dying here.

113.

And should I not with thee, my Life, now Death endure?
Since thou hast dy'd for me; and me life to procure
Can'st in the Princes Realm, without thy Fathers might,
And since Thou hast for me, thought thy own Kingdom light.

114.

O strange unheard of Love! O Faithful to a wonder!
Who followed me when I was no Repentance under
For my degenerate fall, not yet observed in me!
So follow I in Death O faithful Lover thee.

115.

O Favour, full of Grace! which me so soon erected.
When I so oft did fall, after I thee affected!
Yea when thou even wouldst yet suffer death for me,
I did thee then forsake, and stood not true by thee.

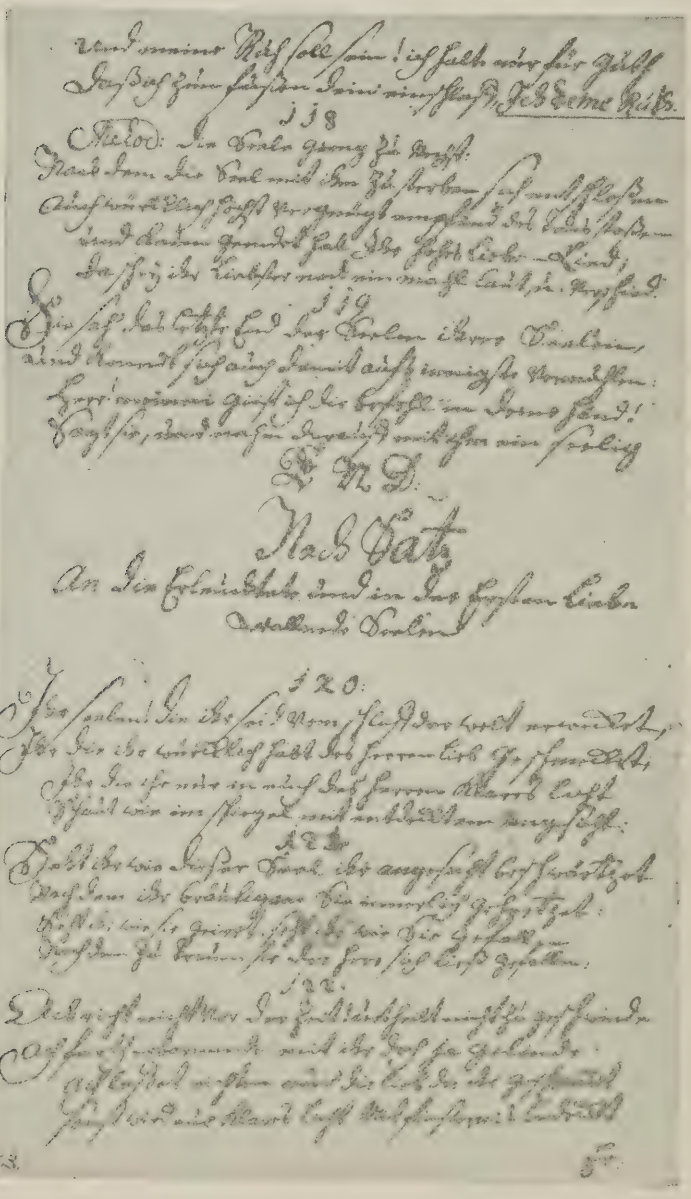
116.

But now I kneel to thee with firmer Resolution,
Thou who dear paist my Depts with innocent effusion!
I now my Life do Rate! I wish thy death to me,
I will deny my self, but no more deny thee.

117.

I seek not, as before, by thee Refreshment wholly.
An Night, within my Beds thy Bed, thy Grave (may't holy)

My



Und meine Ruh soll sein! ich halte nur für gut
Daß ich zum Füßen dein einschlaff, Ich deine Ruh.

118

Melod: Die Seele gieng zu Recht:
Nach dem die Seel mit ihm zu sterben sich entschloßen
Auch würcklich höchst vergnügt empfind des Todes stoßen
Und kaum geendet hat der hohe Liebe-Lied;
Da schrey ihr Liebster noch ein mahl laut, u. verschied.

119

Sie sah das letzte End der Seelen ihrer Seelen,
Und kommt sich auch damit aufs innigste vermählen:
Herr! meinem giest ich dir befehl in deine Hand!
Sagt sie, und nahm darauf mit ihm ein seelig

E N D.

Nach Satz

An die Erleuchtete und in der Ersten Liebe
Wallende Seelen

120:

Ihr seelen! die ihr seid vom schlaff der welt erwecket,
Ihr die ihr würcklich habt des Herren lieb geschmecket,
Ihr die ihr nur in euch des Herren klares licht
Schaut wie im spiegel mit entdecktem angesicht:

121

Seht ihr wie dieser Seel ihr angesicht beschwärtzet
Nachdem ihr bräutigam sie innerlich gehetzet:
Seht ihr wie sie geirrt, seht ihr wie sie gefallen
Nachdem zu traum sie der Herr sich ließ gefallen:

122:

Ach richt nicht vor der Zeit! uns heilt nicht zu geschwinde
Ach furtherbarmende mit ihr doch ja gelinde:
Ach lasset nichten wird die lieb die ihr geschmeckt
Sonst wird euch klares licht mit finstern! bedeckt

53. Er.

My Resting place shall be 1 and now I think it good, 53.
That I herefall a sleep, by thy feet, I thy Rod.

118.

Mel. A true frind came to see, p. 1.

Her the Soul with him, to Die was now concluding,
And highly was content, she then found death intruding.
And scarcly ended had her high Love song, at most,
Her Dear Cry'd once more loud & then gave up ye Gost.

119.

She saw the last End of her Souls own soul with a king,
And was her self there with most Inwardly pertaking.
Lord my Spirit I do commend into thy hand
Said she, and took there on with him a Blessed

END.

Last Part

To the Enlightned Souls, yet in ye first Love.

120.

Ye Souls who from the Love of this world are awaken,
Ye, who most truly have of the Lords Love pertaken:
Ye, who have in your selves, the Lord in his clear light
Beheld as in a glass, with an uncovered sight.

121.

See you how this poor Soul her Countenance defaced,
After the Bridgroom had her inwardly embraced?
See you how she has Cry'd; see how she gone astray
After she had resolv'd to wedd the Lord alone.

122.

Judge not before the time! nor too soon the offender!
deal in mercy with, and sensure her but tenderly
O let but judge in you the Love that's true & right.
Or else your clear light will be turned to Darkness quite.

123. Acknowledg

123

Er kennet daß gott es auch dieße Seel regiere
Ja dieße heilige gar wunderbarlich führe
Er kennt wie denen die gott lieben auch die Sünd
Wie alles andere zum besten wurckt u. dient.

124

Wofern ihr dies er kennt hätts aber nie erfahren
So denckt daß ihr noch lebt nur in der Kinder Jahren
Es hat euch zwar erleucht des Ersten tages Licht
Allein der anderen Vollendung euch gebricht.

125

Es wust auch diese Seel in ihren Kinder Jahren
Daß sie gar mancherley Versuchung solt erfahren;
Allein sie wuste nicht wie? was? warum? wohin?
Sie glaubt sie würde sein in allem Siegerin.

126

So ist sie auch zu letzt. Das kan sie nun befinden
Daß nur ihr herr allein versucht sey ohne sünden.
Sie giebt nur ihm die Ehr denckt seiner gnaden-hand
Sieht daß ihr nur gebühr verwerffung, schad u. schande.

127

Im fall ihr aber ja wolt dieser schuld erheben
Weil gleich wohl neun mahl mehr ihr dann euch sey vergeben
So gönnt ihr auch daß sie im lieben vorzug hab.
Und erst Rabbuni sag zum herrn bey dem grab.

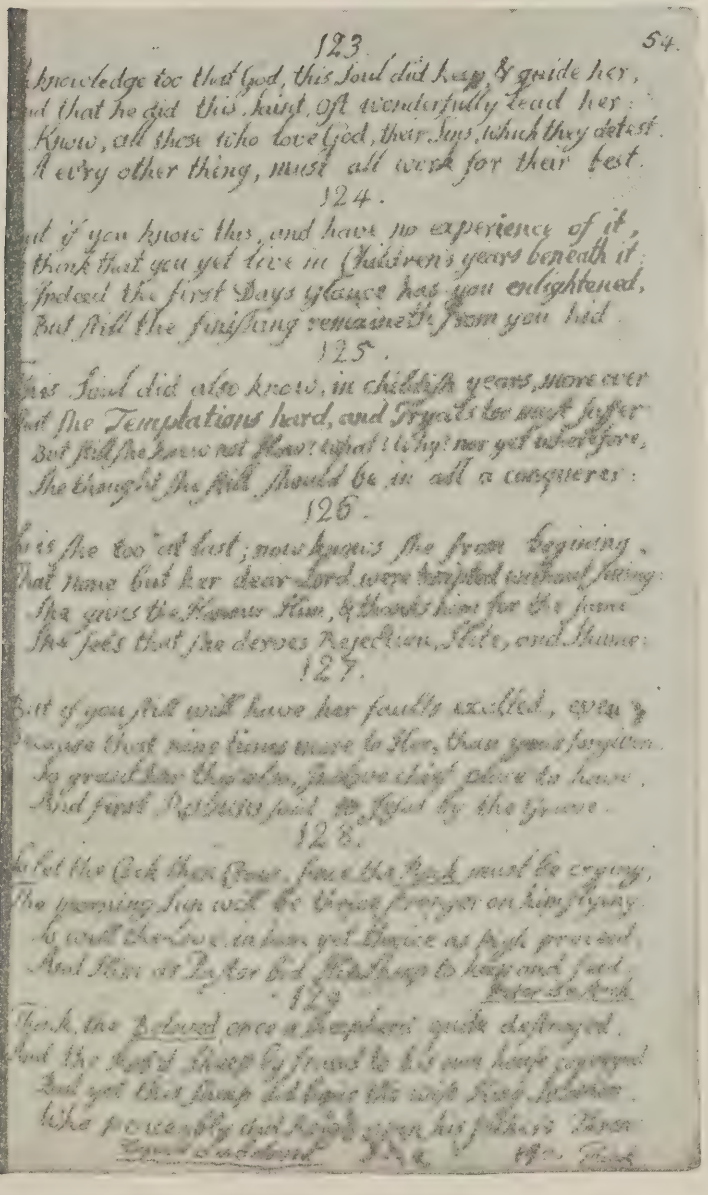
128

Da läst den hahn dann krähn weil ja der felsmus weinet
Die morgen Sonn wird ihm drauff drymal hölter scheinen
Sie und die lieb in ihm dreyfaltig hoch erhöhen
Ihn heißen als den Hirt für seinen schaffen gehn

129 Petrus hüst ein felß

Denckt der geliebte hat den hirten zwar geschlagen
Und daß geraubte schaff mit frevel weg getragen
Allein das schaff gebahr den weisen Salomon
54. Der friedlich stets regiert auff seines vatters thron

denckt



123. 54.

knowledge too that God, this Soul did keep, & guide her,
nd that he did this, kind, oft wonderfully lead her:
Know, all those who love God, their Sins, which they detest.
A ev'ry other thing, must all work for their best.

124.

ut if you know this, and have no experience of it,
think that you yet live in Children's years beneath it:
Indeed the first Days glance has you enlightened,
But still the finishing remaineth from you hid.

125.

his Soul did also know, in childish years, more over
hat she Temptations hard, and Tryals too must suffer
But still she knew not How? what? Why? nor yet wherefore,
She thought she still should be in all a conqueror:

126.

is she too at last; now knows she from begining,
That none but her dear Lord were tempted without sining:
She gives the Honour Him, & thanks him for the same
She sees that she deroes Rejection, Slite, and Shame:

127.

But if you still will have her faults exalted, even
because that nine times more to Her, than you's forgiven.
So grant her this also, Inclove chief place to have,
And first Rebuns said to Sefed by the Grave.

128.

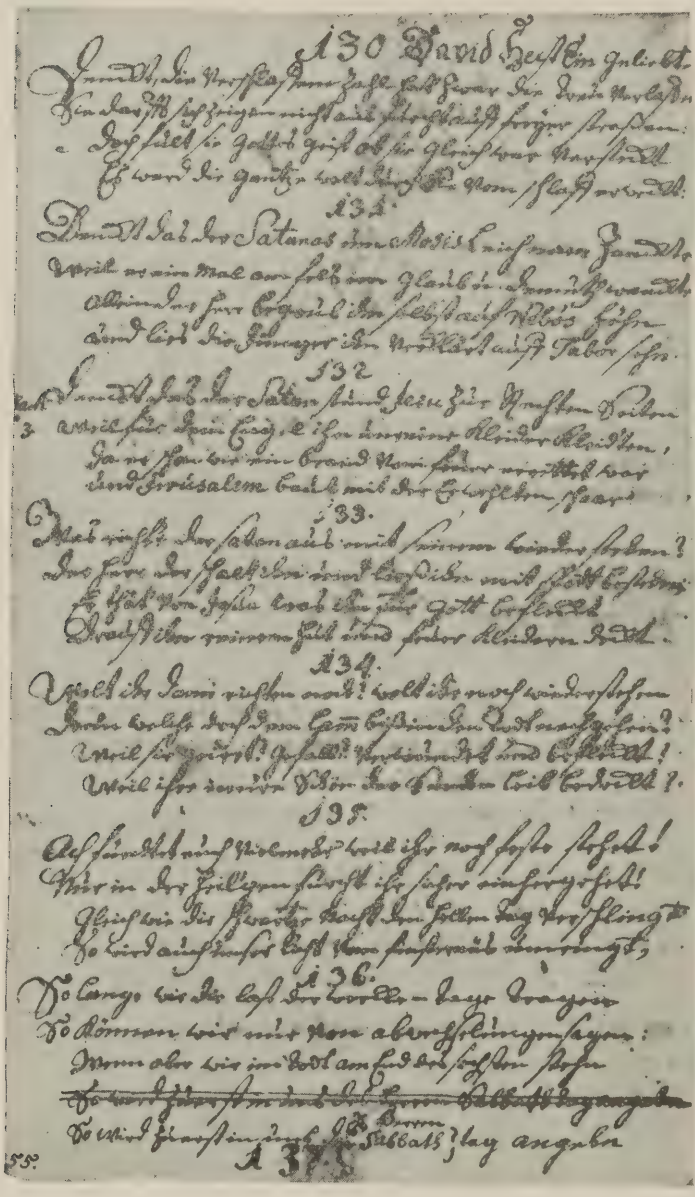
Let the Cock then Crow, since the Rock must be crying,
The morning Sun will be thrice stronger on him flying.
So will the Love in him yet thrice as high proceed,
And Him as Pastor bid His Sheep to keep and feed.

Peter de Arch

129

Think, the Beloved once a Shepherd quite destroyed,
And the Rest'd Sheep by fraud to his own house conveyed
But yet this Sheep did bring the wise King Solomon.
Who peaceably did Reign upon his fathers Throne

Tyrell Lindsley [illegible] 1[illegible] Think



130 David Heist ein geliebte

Denckt, die verschlaffene Zahl hat zwar die treu verlassen
Sie darffts sich zeigen nicht aus furcht auff freyer strassen:
Doch fühlt sie gottes geist ob sie gleich war versteckt
Es ward die gantze welt durch sie vom schlaff erweckt.

131.

Denckt das der Satanas um Mosis leichnam zanckte
Weil er ein mal am fels im glaub u. demuth wanckte
Allein der herr begoul ihn selbst auf Nebos höhn
und liess die Jünger ihn verklärt auff Tabor sehn.

132

Denckt das der Satan stund Jesu zur Rechten Seiten
Weil für dem Engel ihn unreine Kleider kleidten,
Da er schon wie ein brand vom feuer errettet war
und Jerusalem baut mit der Erwehlten schaar.

133.

Was richte der satan aus mit seinem wiederstehen?
Der herr der schalt ihn und liess ihn mit spott bestehen
Er that von Jesu was ihn zur gott befleckt
Drauff ihn reinem hut und feuer kleidern deckt.

134.

Wolt ihr dann richten noch? wolt ihr noch wiederstehen
Denn welche doch dem Lam biss in den todt nachgehen?
Weil sie geirrt? gefallt? verwundet und befleckt!
Weil ihre innere Schön der Sünden leib bedeckt?

135.

Ach fürchtet euch vielmehr weil ihr noch feste stehet!
Nur in der heilgen furcht ihr sicher einhergehet!
Gleich wie die schwartze nacht den hellen tag verschlingt
So wird auch unser licht vom finsternüs umringt,

136.

So lange wir die last der werckeltage tragen
So können wir nur von abwechselungen sagen:
Wenn aber wir im todt am End des sechsten stehn
~~So wird zuerst in uns des Herren Sabbath tag angeben~~
So wird zuerst in uns des Herren Sabbath tag angeben

137.

55.

130. 55.

Think, how the sleeping Saints had once their faith forsaken,
And dare not shew themselves, for fear of being taken
Yet Gods spirit did fill them all, tho they were hid,
And all the world was by them enlightened.

131.

Think, how that Satan once for Moses's Corps contended,
Because He, by the Rock in faith had once offended.
Yet God did him, Himself Inter on Nebo's land,
And let the Disciples See him Bright on Tabor stand.

132.

Think how that Satan stood on Joshua's right side blaming,
Before the Angel, & with filthy Cloths him shaming:
Tho he was as a Brand escapen from the fire,
And Jerusalem built with the Elected Choir.

133.

And what did Satan there, for all his Contention?
The Lord did Chide and sham him for his bold pretention:
From Joshua was torn, what God before had loath'd,
And Him with Mitre, & with Priestly Garments cloth'd.

134.

Will you then sensure still? Will you use Contradiction
Against those who love the Lamb till death through all affliction
Since she has Erred, fall'n, Wounded, Spotted, smother'd,
Her inward Beauty too with his body was cover'd.

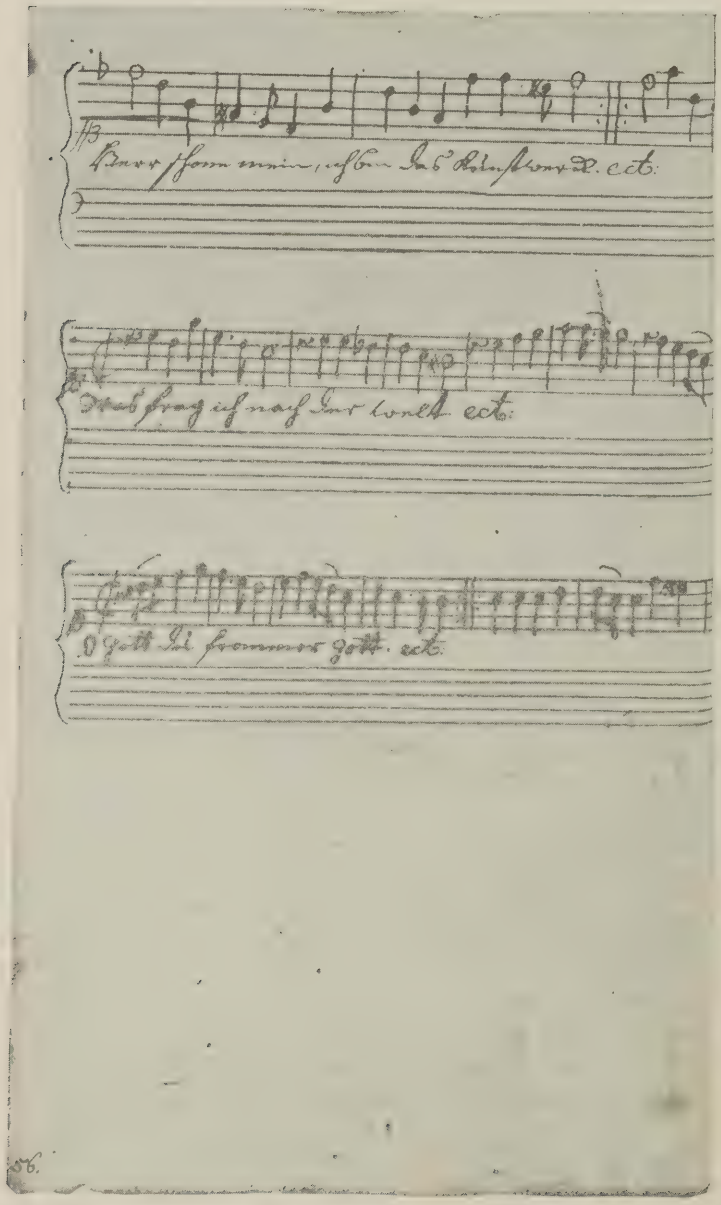
135.

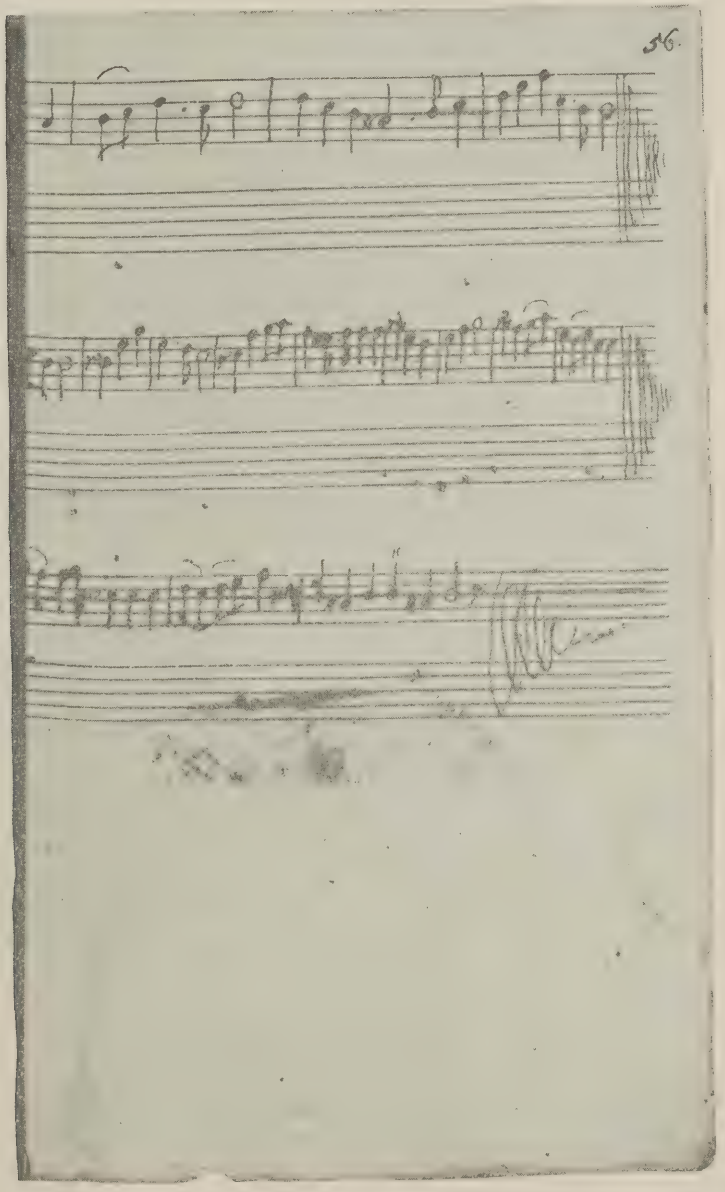
Of fear your selves much more, while you yet stand & venture
Stand in the holy fear, that you may safely enter!
Like as a black night does the brightest Day devour,
So may your Light also in Darkness hide its Power.

136

And since we have the weight o'th working Days been bearing
So can WE only, be such exchanges comparing:
But when WE in Death stand on'th end of ye sixth, then
Will first of all in US the Lord his Sabbath Day begin.

137.


Herr schone mein, ich bin das Kunstwerk. ect:
Was frag ich nach der welt ect:
O gott du frommer gott. ect: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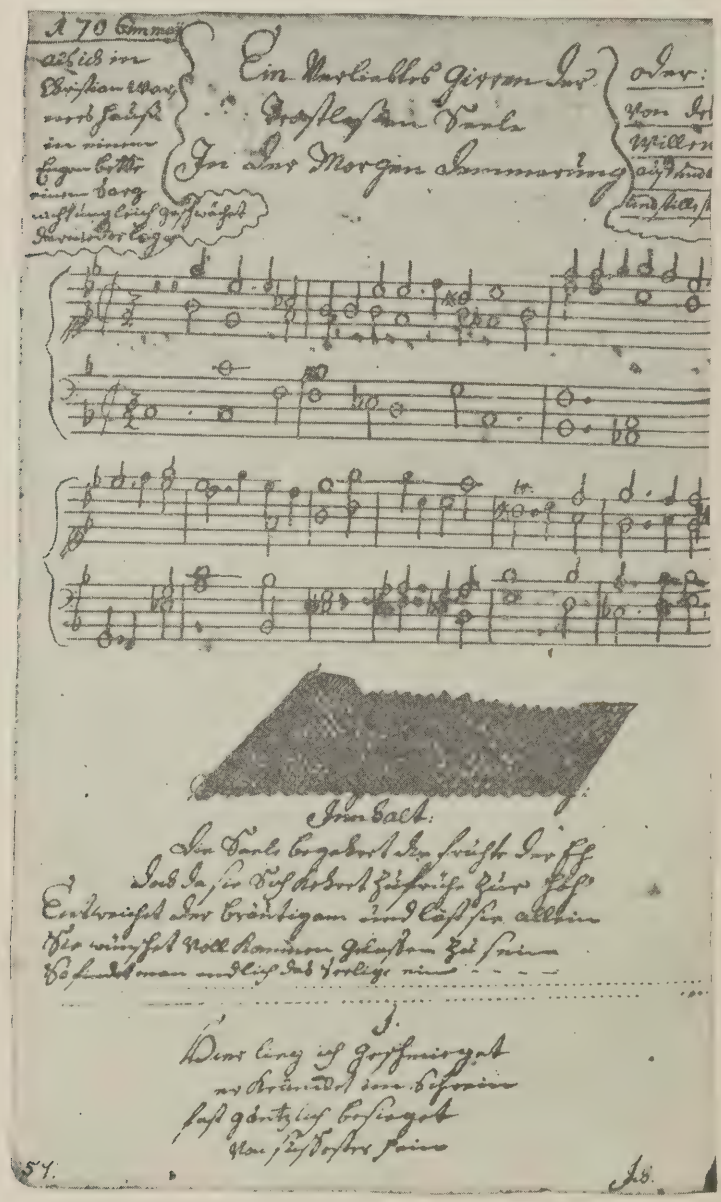
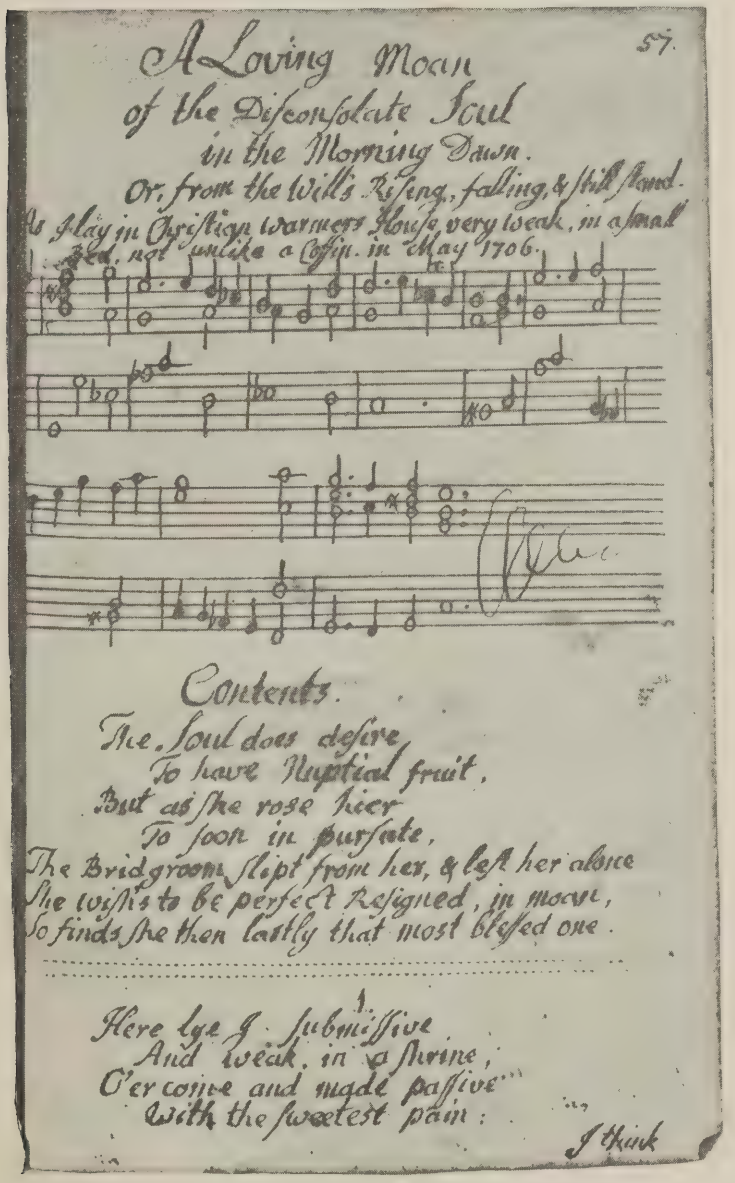




57.

A Loving Moan
of the Disconsolate Soul
in the Morning Dawn.
Or, from the Will's Rising, falling, & still stand.
As I lay in Christian warmers House very weak, in a small Bed, not unlike a Coffin. in May 1706.

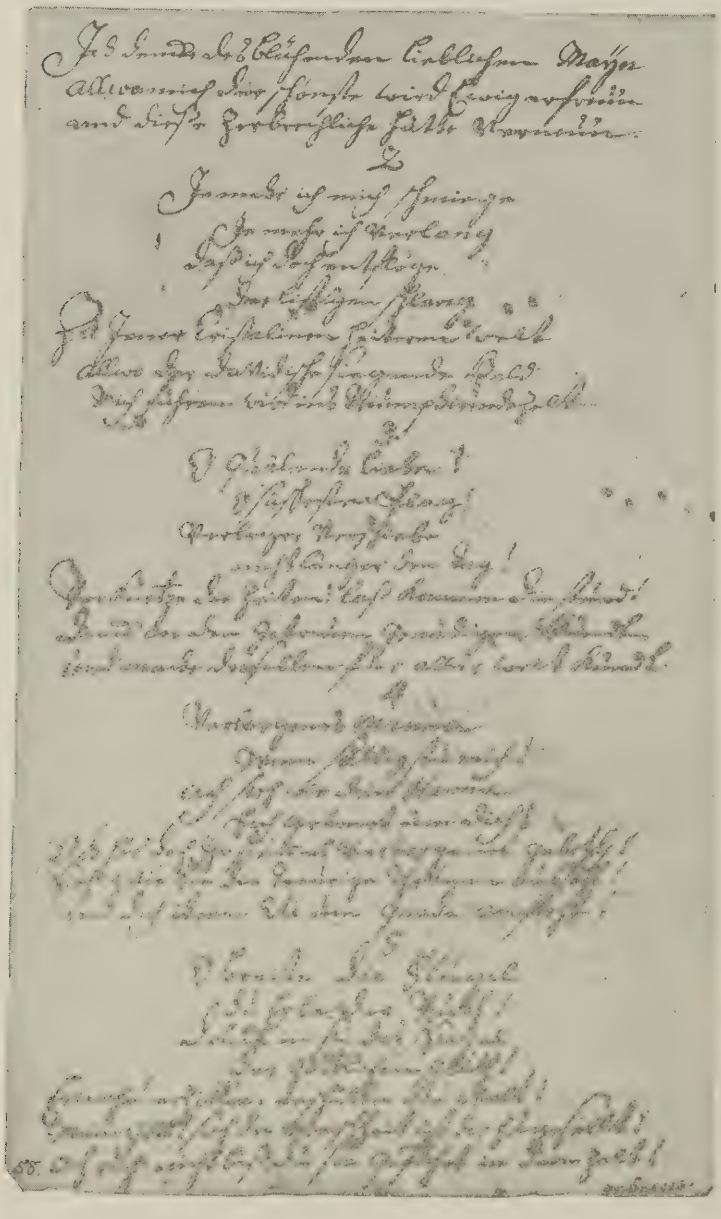
Contents.

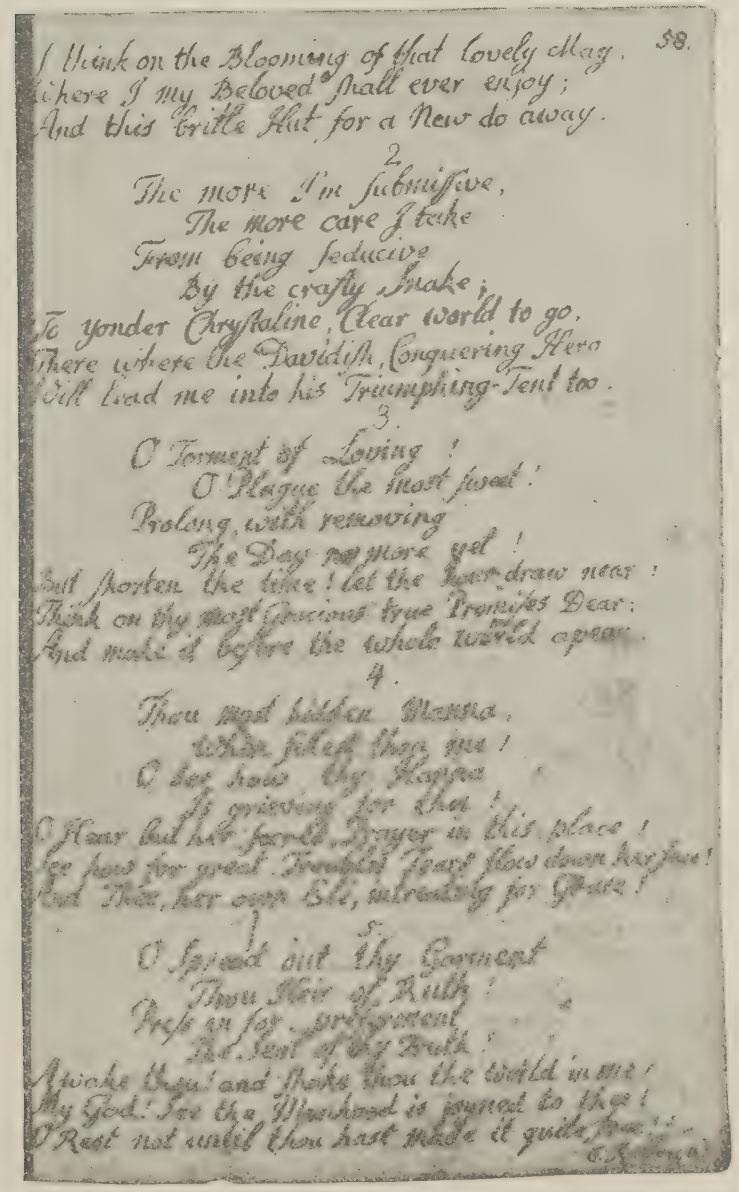
The Soul does desire
To have Nuptial fruit,
But as she rose hier
To soon in pursute,
The Bridgroom slipt from her, & left her alone
She wishes to be perfect Resigned, in moan,
So finds she then lastly that most blessed one.

1.

Here lye I submissive
And weak, in a shrine,
O'er come and made passive
With the sweetest pain:

I think





58.

I think on the Blooming of that lovely May,
Where I my Beloved shall ever enjoy;
And this brittle Hut for a New do away.

2

The more I'm submissive,
The more care I take
From being seducive
By the crafty Snake;
To yonder Chrystaline, Clear world to go,
There where the Davidish, Conquering Hero
Will lead me into his Triumphing-Tent too.

3.

O Torment of Loving!
O Plague the most sweet!
Prolong, with removing
The Day no more yet!
But shorten the time! let the hour draw near!
Think on thy most Gracious true Promises Dear:
And make it before the whole world apear.

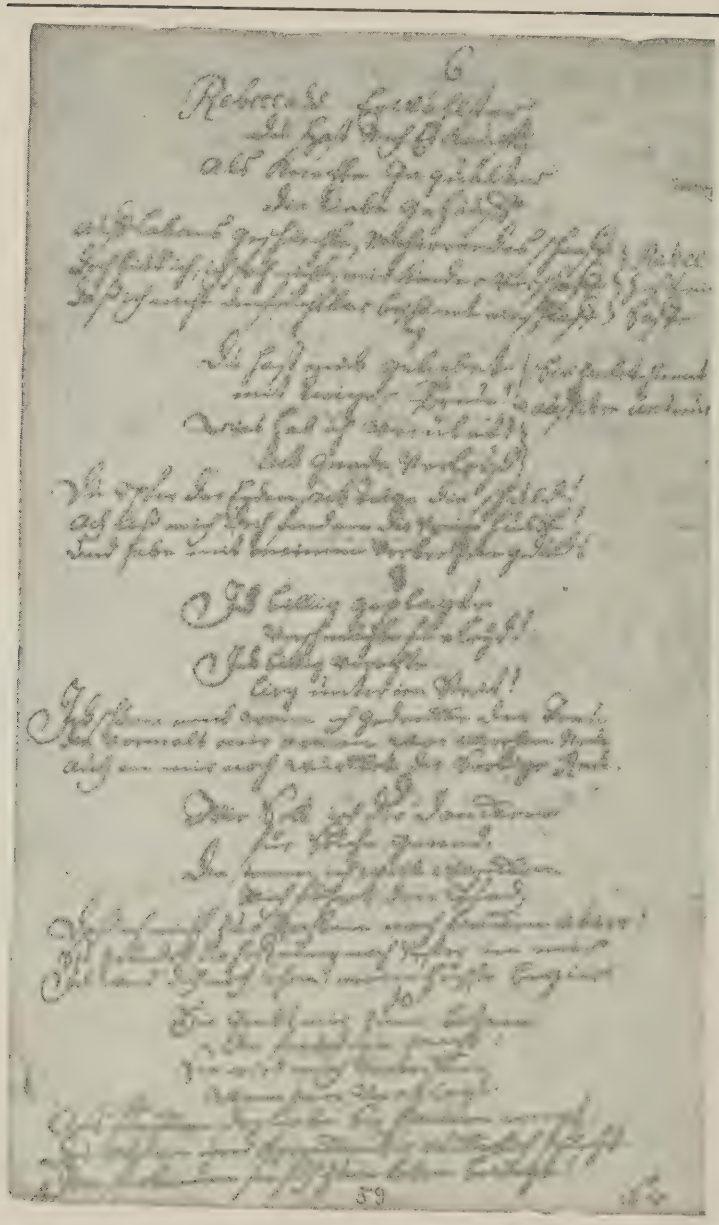
4.

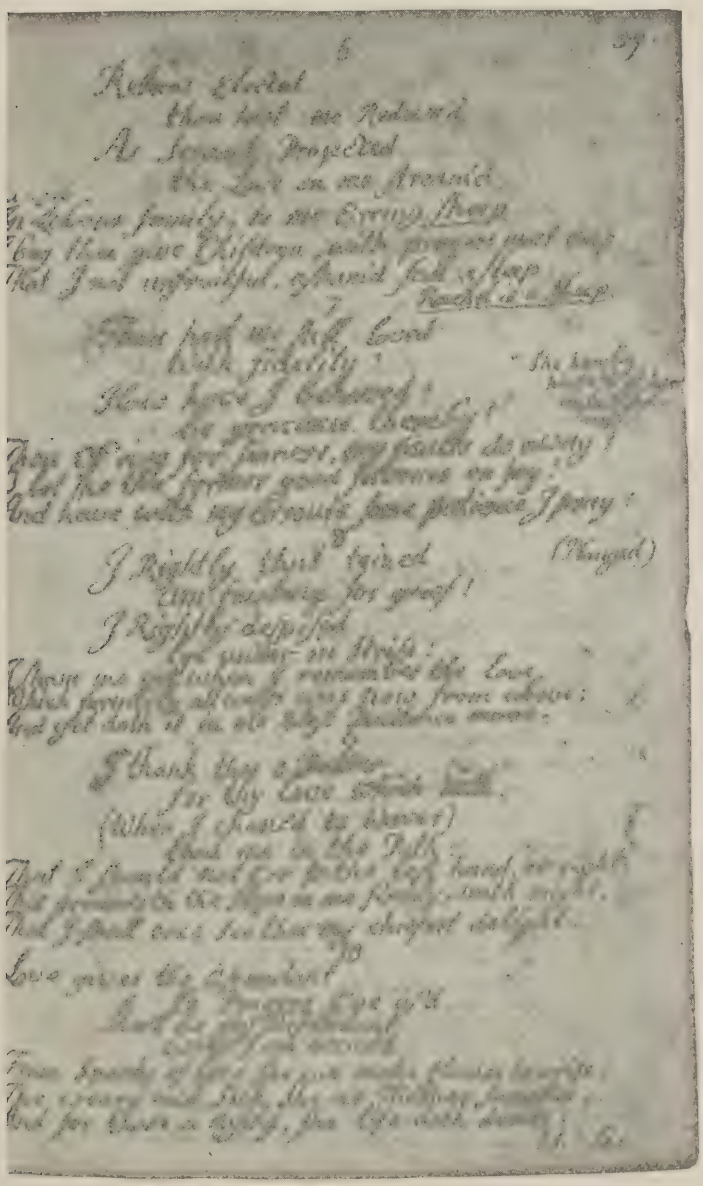
Thou most hidden Manna,
When fillest thou me!
O see how thy Hanna
Is grieving for thee!
O Hear but her secret Prayer in this place!
See how for great Troubles Tears flow down her face!
And Thee, her own Eli, intreating for Grace!

5.

O Spread out thy Garment
Thou Heir of Ruth!
Press in for preferment
The Seal of thy Truth!
Awake thou! and shake thou the world in me!
My God! See the Manhood is joyned to thee!
O Rest not until thou hast made it quite free!

C. Kelleyn





6 37

Reflections elevated
Then hast me Relieved
As Sorrows Projected
The Love on me Attended.
In Children formerly, to me Coming Thence
They Then gave Chiffrons with prayers and cry
That I and unfruitful, should Fall asleep
Reached in a Heap.

7

Thou hast me Rich Good
With fidelity
Hence have I believed
In greatness Bounty!
Thus O may first Harvest, my Faith do verify!
Let the the Further good followers on pry;
And have with my Trouble have patience I pray!

8

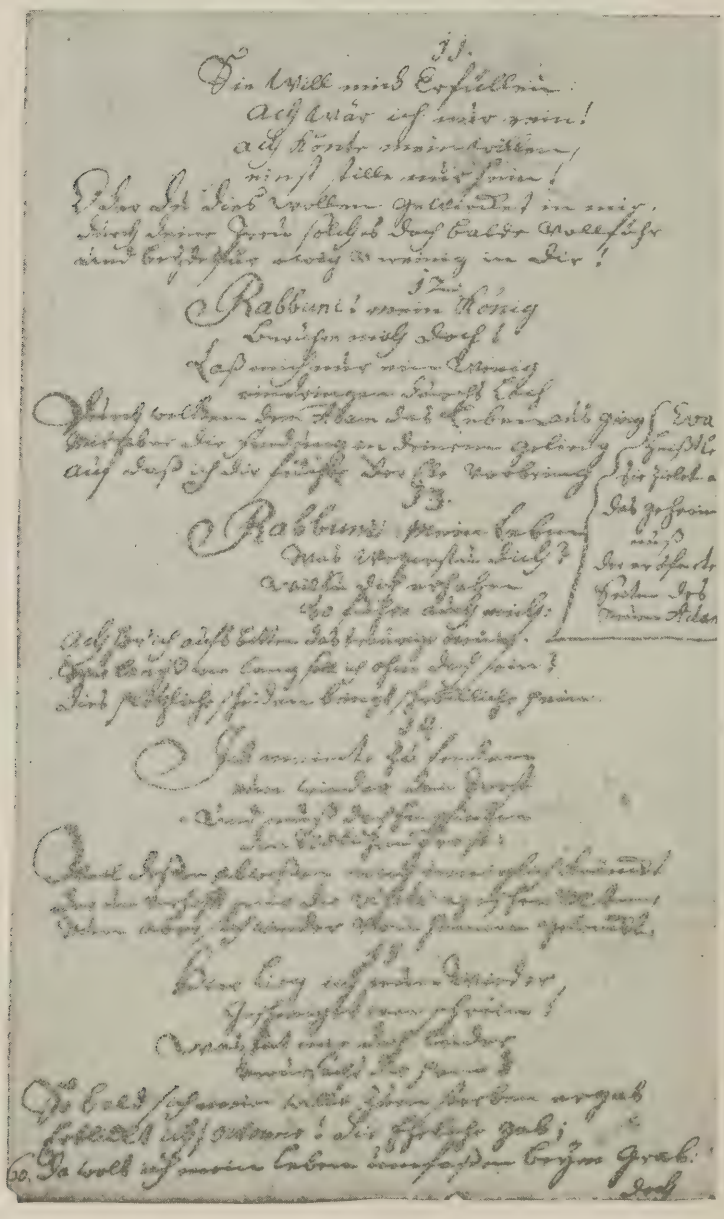
I Rightly thus tried (Thought)
Am Fainting for grief!
I Rightly deceived
For wishing in Thrift!
Where in prosperity I remembered the Love
Which formerly to all with grace from above:
And yet doth it in ev'ry Troubles move:

9

I thank thy Goodness
For thy Love towards me,
(When I chanced to Wander)
Thou gave me to the Pulls
That I should not Err to the left hand or right
The promises to the Place in me Fully, with might.
That I shall ever follow my chosen delight.

10

Love gives the Comfort
And Thy Grace gives gift
And be my Guidance
Through out words
From Friends of fore fathers made Flower bright;
The Crown and Rich, they are Further Fruitful;
And for Ever a Gift, the life and Dwelling
Ps. 65.



11.

She also would fill me
O were I but clean!
O could I once still me
this willing of mine!
O Thou who createdst this willing in me
By thy Truth, I beg that it finish'd maybe,
That both be for ever united in thee!

12.

Rabuni! most Royal, (The Lord appeared)
touch Body and Soul;
Let me, tho unloyal
prest in through the Hole
Through which from thy Adam the Life did divide,
But let me assume it again in thy Side,
That I bring thee Nuptial fruit while I abide.

Eve is Life
He hinteth at the mystery of the opened side of the new Adam

13.

Rabuni my desire
Why shyest thou me?
Will thou ascend higher (The Lord with drew.
so take me with thee:
Oh hear I on begging the the most persive NO;
How long! o how long shall I with out thee go?
This so sudden parting brings wretchedst woe.

14.

I thought to Recover
the Comfort again;
But still I must hover
in Frost and in Pain:
Since his absence doth me now Inwardly grieve,
Who did unexpected this Visit me give,
But now again left me to Hope and believe.

15.

Again I Submissive
lye here in my Shrine
What has me omissive
occasion'd this pain?
As soon as my Will to dye its consent gave
Spi'd I, O Joyful! the Gift I should have;
There would I recover my Life by the Grave.

16 But

16.

Doch, da sich mein Wille
ein wenig erhub,
und ausser der Stille,
hier seiten verschub;
Da fuhr ich hinunter, mein Leben hinauff,
Nun seh ich mit Wimmern den Creutzenden Lauff
und sterbend betrauer den übelen Kauff.

17.

O billich geplagte!
Wo wiltu nun ruhn?
O schuldig Verachte!
Was wiltu nun thun?
Du liegest gefangen und kanst auf Kronen (Psalm. 88,)
Dein Leben das ist dir nun wieder benommen. + nicht
An klage ja nicht die entwichenen Fromen.

18.

Mit nichten! ich klage
mich selber nur an,
und ob ich schon Tage
so fang ich doch an
Auch wieder zu hoffen, Er denke doch mein:
und könt sich mein Wille nur schauen darein;
Es würde mein Leben gar balde da sein.

19.

Doch weil mir im Weilen
sein Orth bewust
So will ich hineilen
mit inniger Lust
Da will ich anklopfen mit Bäten und Schreyen,
(Er lässet der Vatter die Kinder wohl ein)
Er wird auch mir darbenden Gnade verleyhen

20.

Doch weil ich am Reigen
des Todes noch geh;
und kan nicht ersteigen
die Englische Höh;

61. So.

16. 61.

But as my will dying
a little arose,
From Inward still lying
came from its repose,
There sunk I down deeper, my Life he went up:
Now See I lamenting this Crucifying Cup;
And dying, Repenting the evilest swap.

17.

O Rightly thus plauged!
Where will thou now Rest?
O faulty Degraded!
where seekst thou thy best?
Thou lyest afflicted in Grief and Dismay (Psal: 88.9.
Thy Life is now from thee again took away;
Accuse not the just one who left thee this day.

18

In no wise! but blaming
my self, now in vain;
Yet tho I'm complaining;
I'll venture again
To Hope, and Intreat him to remember me:
And could my will only but settled be,
My Lord, and my Life I then quickly should see.

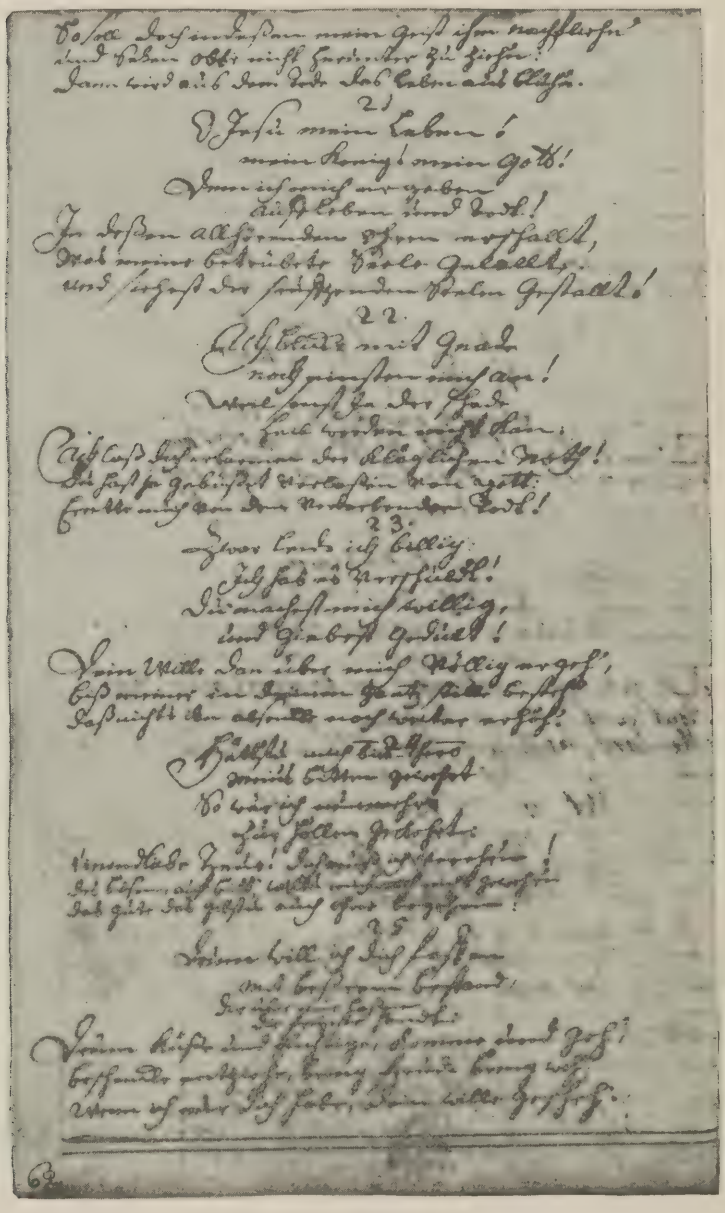
19

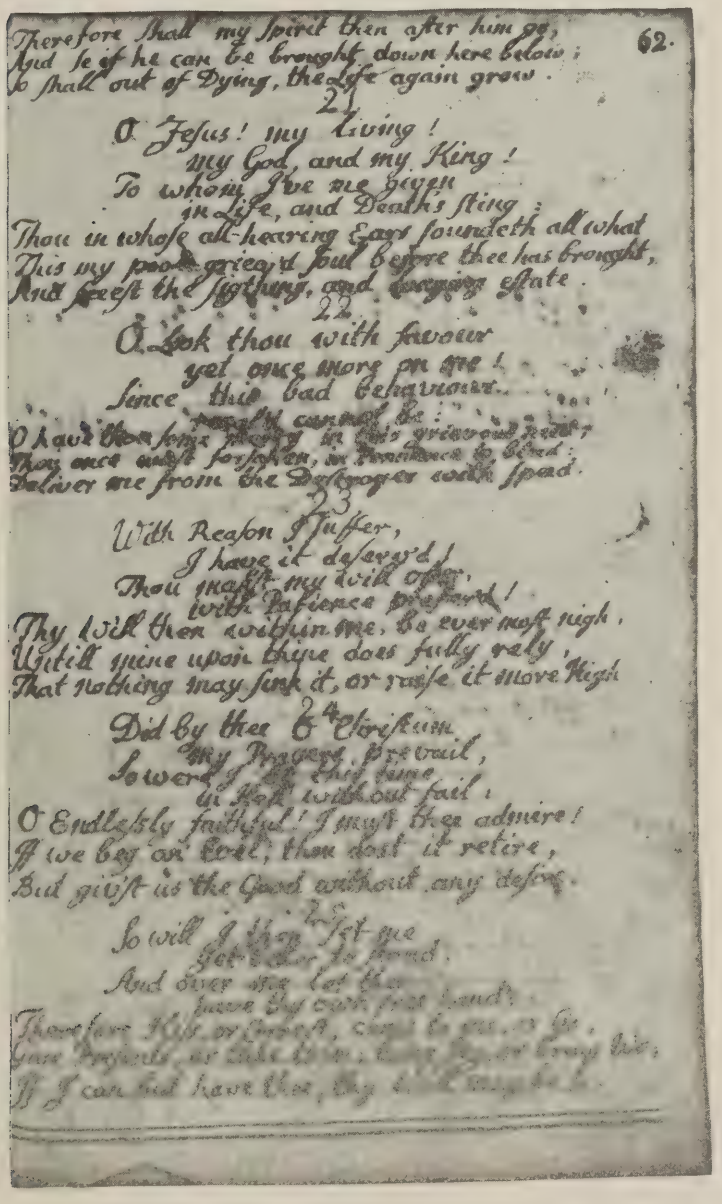
Yet since I know whither,
and where is his Place;
So will I hast thither
with speediest Pace;
There will I with Knocking, and Praying begin,
A Father will let his own Children come in;
He'll grant to me, Penitent, Grace from within.

20

But as I am Mortal
and subject to Death,
And can't reach the Portal
of th' Angelick hith;

Therefore





Therefore shall my spirit then after him go, 62.
And se if he can be brought down here below;
So shall out of Dying, the Life again grow.

21

O Jesus! my Living!
my God, and my King!
To whom I've me given
in Life, and Death's sting:
Thou in whose all-hearing Ears soundeth all what
This my poor grieved soul before thee has brought,
And seest the sighing, and longing estate.

22

O Look thou with favour
yet once more on me!
Since this bad behaviour
[illegible] cannot be:
O have thou some mercy in this grievous need;
Thou once must forsaken, in Penitence to bleed:
Deliver me from the Destroyer with speed.

23

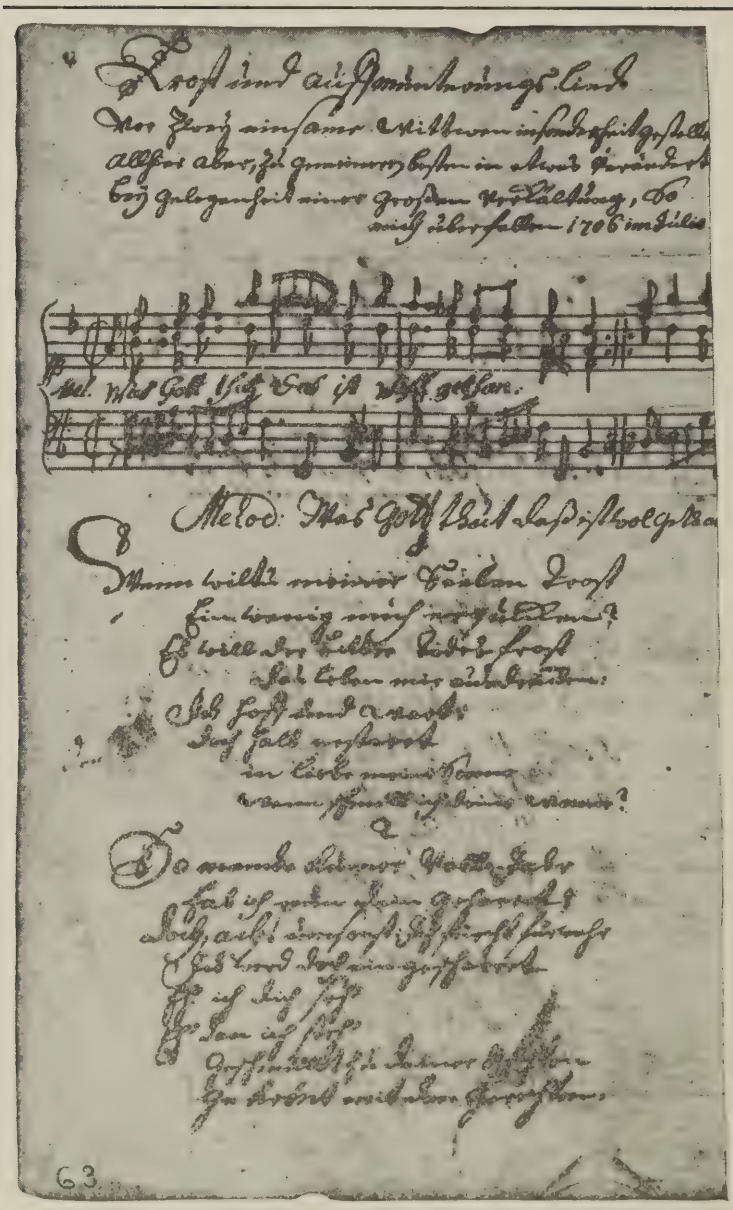
With Reason I suffer,
I have it deserv'd!
Thou mast my will offer,
with Patience preferd!
Thy Will then within me, be ever most nigh,
Untill mine upon thine does fully rely,
That nothing may sink it, or raise it more High

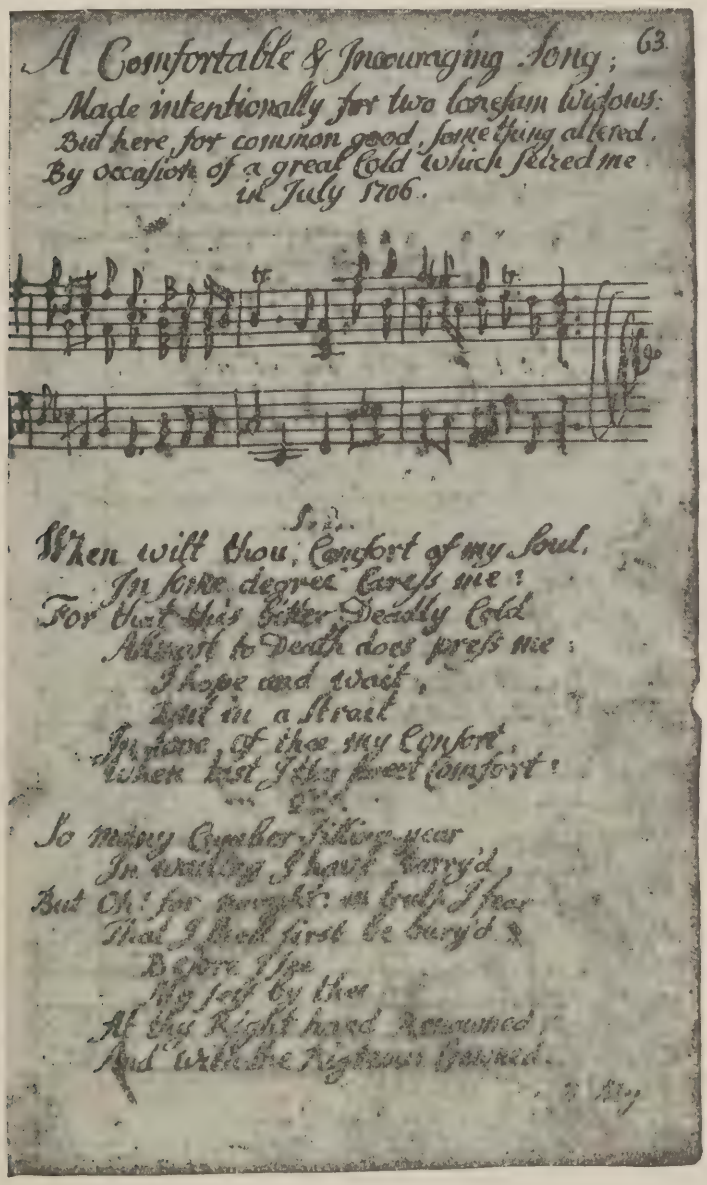
24

Did by thee O Christum
my Prayers prevail,
So were I [illegible] this time
in Hell without fail:
O Endlessly faithful! I must thee admire!
If we beg an Evil, thou dost it retire,
But giv'st us the Good without any desire.

25

So will I then set me
yet better to stand,
And over me let thee
have thy own free hand:
Therefore Kiss or Correct, come to me, or Go,
Gave Presents, or take them, [illegible] or bring [illegible],
If I can but have thee, thy [illegible] may be [illegible].

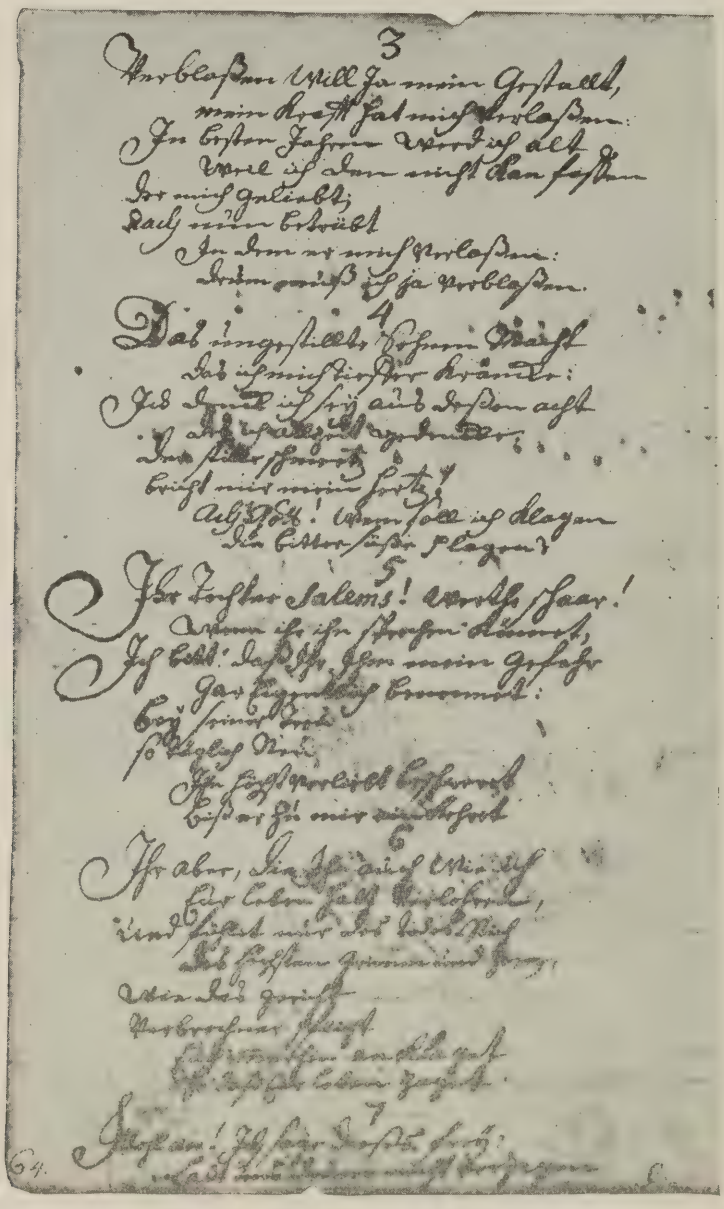

Mel. Was Gott thut das ist wohl gethan.
Melod: Was Gott thut das ist wohl gethan
63



A Comfortable & Incouraging Song; 63.
Made intentionally for two lonesam Widows:
But here, for common good, something altered.
By occasion of a great Cold which seized me
in July 1706.

When wilt thou, Comfort of my Soul,
In some degree Caress me?
For that this bitter Deadly Cold
Almost to Death does press me;
I hope and wait,
But in a Strait
In dove, of thee my Comfort,
When last I thy sweet Comfort?

So many Cymber-filling-year
In waiting I have tarry'd,
But Oh! for nought: in truth I fear
That I shall first be bury'd.
Before I see
My self by thee
At thy Right hand Renowned,
And with the Righteous Crowned.



3

Verblaßen will ja mein Gestallt,
mein Krafft hat mich verlaßen:
In besten Jahren werd ich alt
weil ich den nicht kan faßen
der mich geliebt;
Rach nun betrübt
In dem er mich verlaßen:
drum muß ich ja verblaßen.

4

Das ungestillte Sehnen macht
das ich mich tiefer kränke:
Ich denck ich sey aus dessen acht
[illegible]
der stille schmertz
bricht mir mein hertz!
Ach Gott! wem soll ich klagen
die bitter süße plagen?

5

Ihr Tochter Salems! werthe schaar!
wenn ihr ihn sprechen kümmet,
Ich bitt: daß Ihr Ihm mein gefahr
gar eigentlich benennet:
bey seiner treu
so täglich neu
Ihn höchst verliebt beschweret
biß er zu mir einkehret

6

Ihr aber, die Ihn auch wie ich
Eur leben halt verlohren,
und fühlet nur des todes sich
das höchsten grimm und zorn,
wie das gericht
verbrechner spricht
[illegible]
[illegible]

7

[illegible]

64.

3. 64.

My Stature groweth Pale and Cold,
My Strength has me forsaken:
In my best years I am grown old
Since I can't over take him,
Who me has lov'd,
But now has griev'd
In that he does decline me;
Therefore I needs must pine me.

4.

This Restless Longing is the Snare
That makes me deeper sinking;
I dout I am out of his care
Of whom I'm allways thinking:
The silent Smart
Does break my Heart!
O God! t'whom shall I't utter?
This Plague so sweet and bitter.

5.

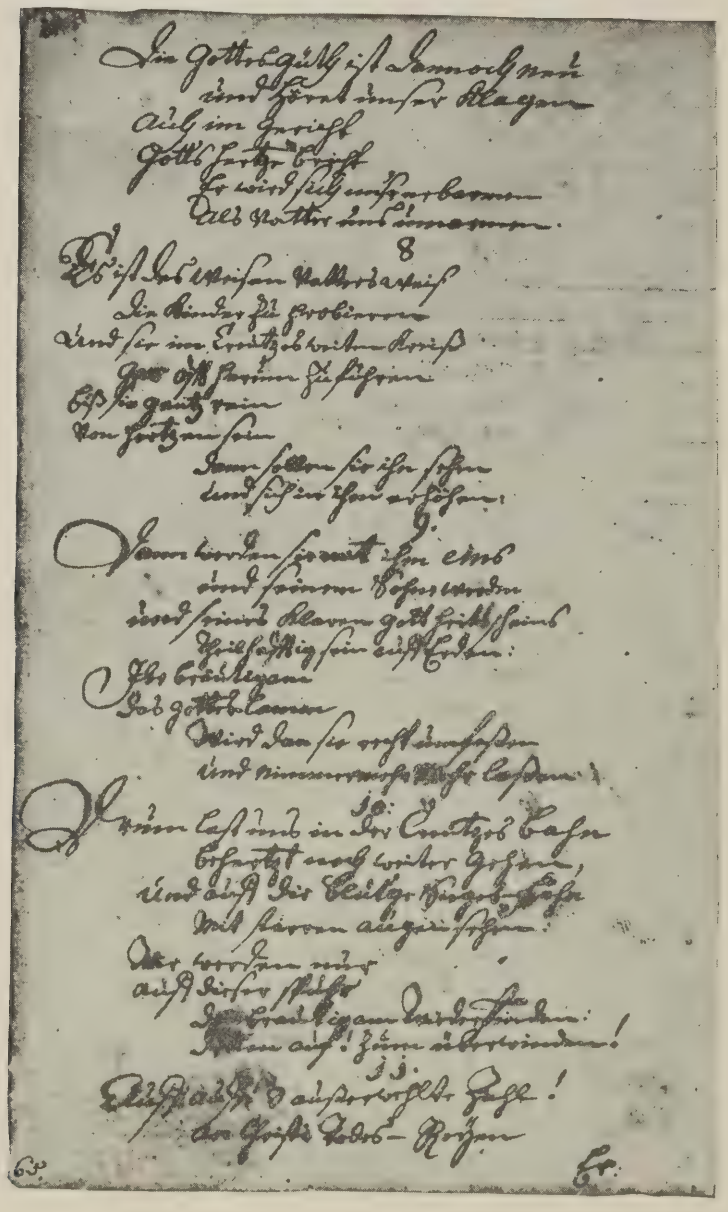
You Salem's Daughters! Nymphs of State!
If you can him be spying,
I beg that you to him relate
The Danger I am lying:
By's Promise true
That's ever new;
By strongest Bands of loving,
Till He, to me be moving.

6.

But you that have done e'en as I,
And lost your Life with Languor,
Who feel the Sting of Death, thereby
The Highest's Awrath and Anger;
How judgment Right
Of broken Flight
Doth you accuse with anguish,
So that your life doth languish.

7.

However! This I say yet true
Let's therefore not Dispair



Die Gottesguth ist dannoch neu
und höret unser Klagen
Auch im Gericht
Gotts hertze bricht
Er wird sich nur erbarmen
Als Vatter uns umarmen.

8

Es ist des Weisen Vatters weiß
Die Kinder zu probieren
Und sie im Creutzes weiten Kreiß
Gar offt herum zu führen
Biß sie gantz rein
Von hertzen sein
Dann sollen sie ihn sehen
und sich in ihm erhöhen.

9.

Dann werden sie mit ihm eins
und seinem Sohne werden
und seines klaren gott heitsscheins
Theilhafftig sein auff Erden:
Ihr bräutigam
Das gottes lamm
Wird dan sie recht umfassen
und nimmermehr mehr lassen.

10.

Drum last uns in der Creutzes bahn
behertzt noch weiter gehen,
und auff die blutge Sieges-fahn
Mit starren augen sehen:
Wir werden nur
auff dieser spuhr
Den bräutigam wiederfinden:
Drum auf! zum überwinden!

11.

Auff auff 3 außerwehlte Zahl!
an Christi todes-Rotzen

65. Er.

That God his goodness still is new,
And heareth all our Prayer:
In his judgments
His heart relents;
In mercy hee'l Relieve us,
In's Fathers Arms receiv us.

8.

It is the Fathers Wisdom so
To Exercise his Children;
For then in Crost ways Crost to go,
And oft them to bewildern
Till they're quite clean
In heart and mieen,
And then shall come nigh him,
And ever more be by him.

9.

Then shall they be quite one with Him,
And with his Son One making;
And of his splendid Godhead Beam
On Earth here, be partaking:
And thier Bridgroom,
Thier God his Lamb
Will there himself Receive them
And never more will leave them.

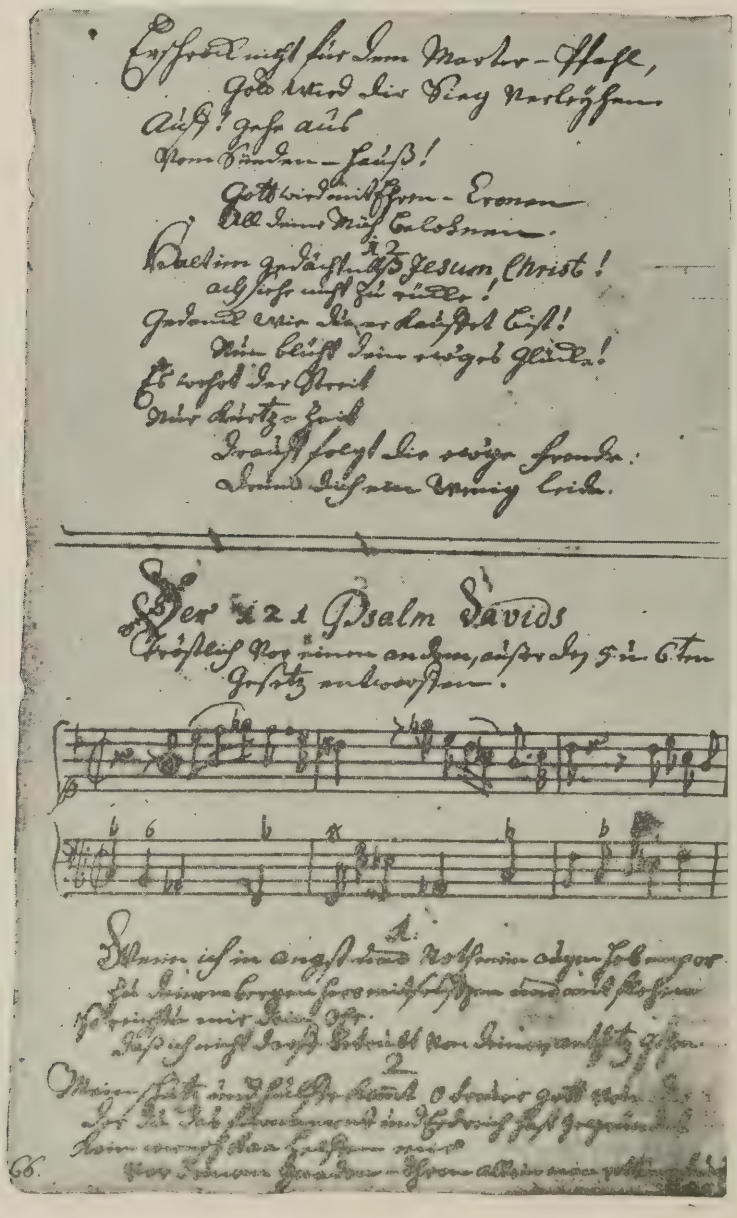
10

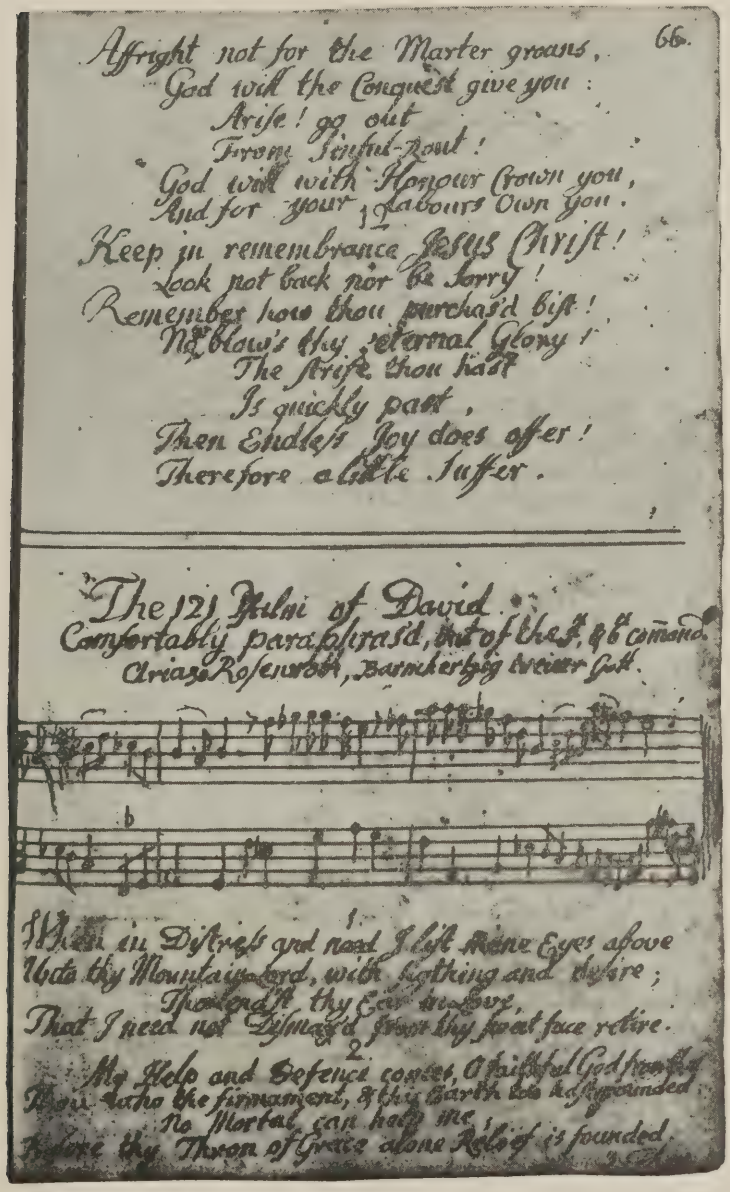
Therefore let's be in these Crost ways
With Courage forwards flaing;
And on the Bloody Conquest-Days
With Stedfast Eyes be seeing:
When Wee upon
This way go on,
We find the Bridegroom feast,
Then Rise ye up to Conq[illegible].

11

Rise! Rise! o you elected Ones!
On Christ his Death Revive you!

A Night





66.

Affright not for the Marter groans,
God will the Conquest give you:
Arise! go out
From Sinful-Rout!
God will with Honour Crown you,
And for your Labours Own you.

12

Keep in remembrance Jesus Christ!
Look not back nor be Sorry!
Remember how thou purchas'd bist!
No blow's thy eternal Glory!
The strife thou hast
Is quickly past,
Then Endless Joy does offer!
Therefore a little Suffer.

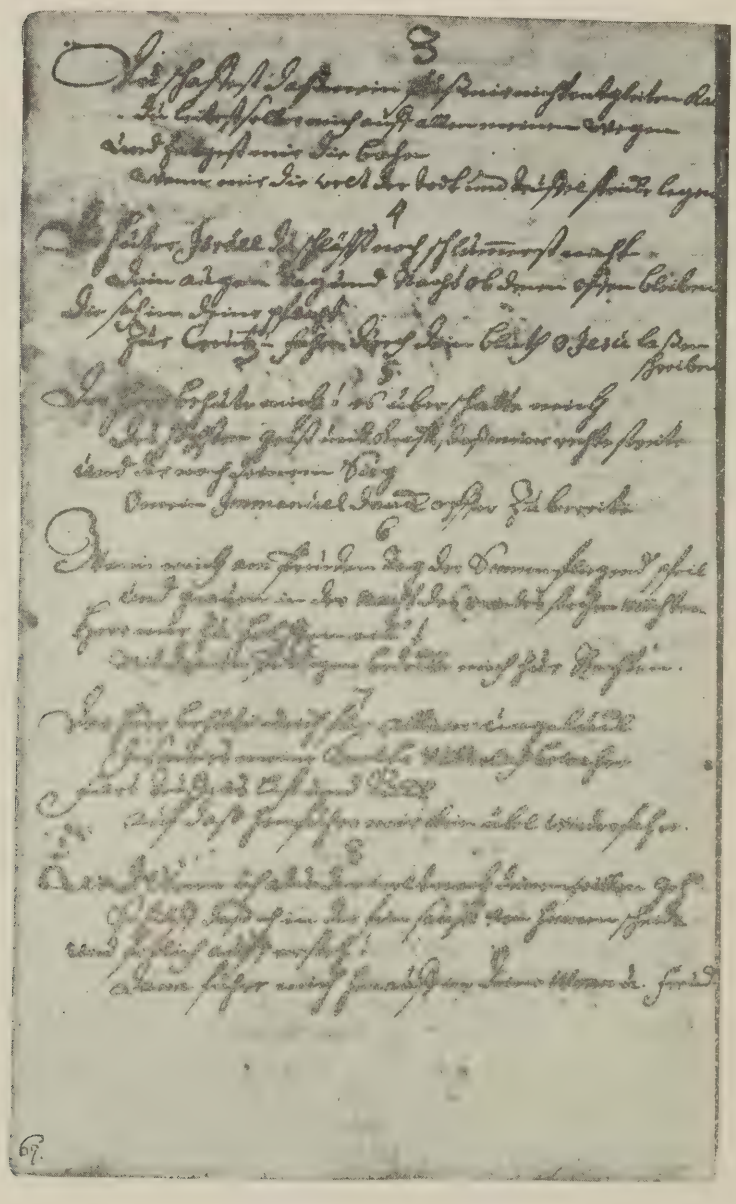
The 121 Psalm of David.
Comfortably paraphras'd, out of the 5. & 6. comand.
Arias Rosenroth, Barmherzig treuer Gott.

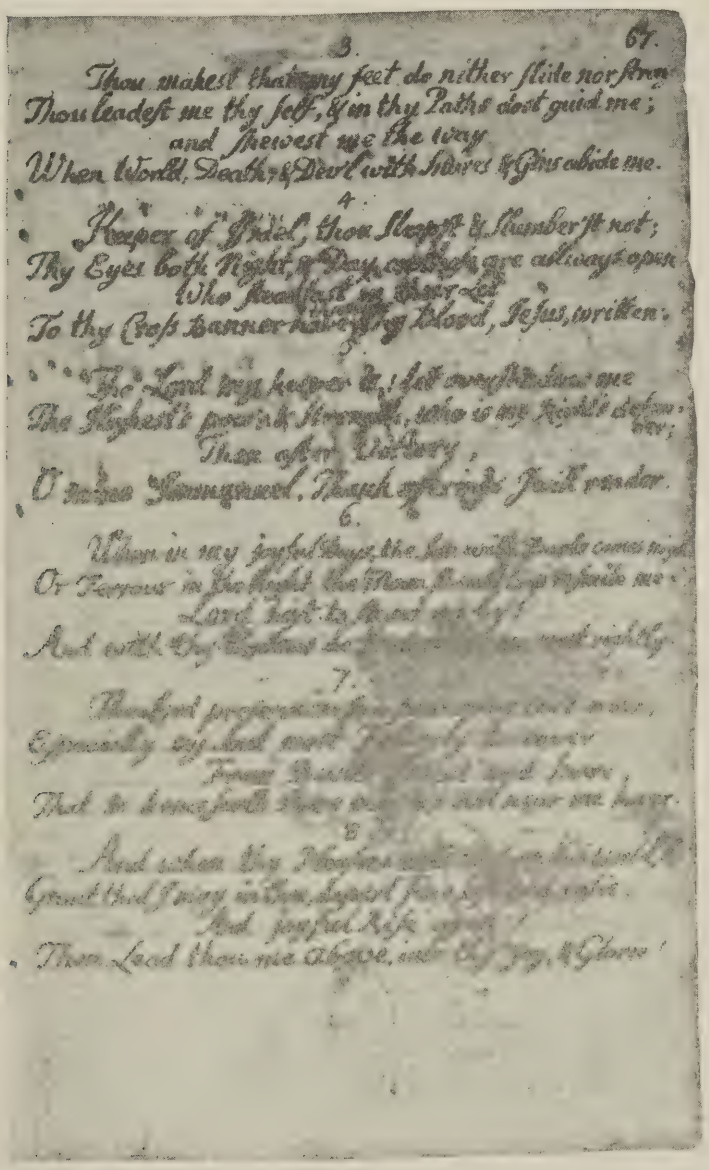
1.

When in Distress and need I lift Mine Eyes above
Unto thy Mountain Lord, with sighting and desire;
Tho lend'st thy Ear in Love,
That I need not Dismay'd from thy sweet face retire.

2.

My Help and Defence comes, O faithful God from thee
Thou who the firmament, & thy Earth too hast founded
No Mortal can help me,
Before thy Thron of Grace alone Relief is founded.





3. 67.

Thou makest that my feet do nither slide nor stray
Thou leadest me thy self, & in thy Paths dost guid me;
and shewest me the way
When World, Death, & Devl with Snares & Gins abide me.

4.

Keeper of Israel, thou Sleepst & Slumber'st not;
Thy Eyes both Night, & Day, [illegible] are allways open
Who steadfast in their Lot
To thy Cross Banner have thy Blood, Jesus, written.

5.

The Lord my keeper is; let overshadow me
The Highest's power & Strength, who is my Right's defender;
Then after Victory,
O mine Immanuel, Thank offerings Jail render.

6.

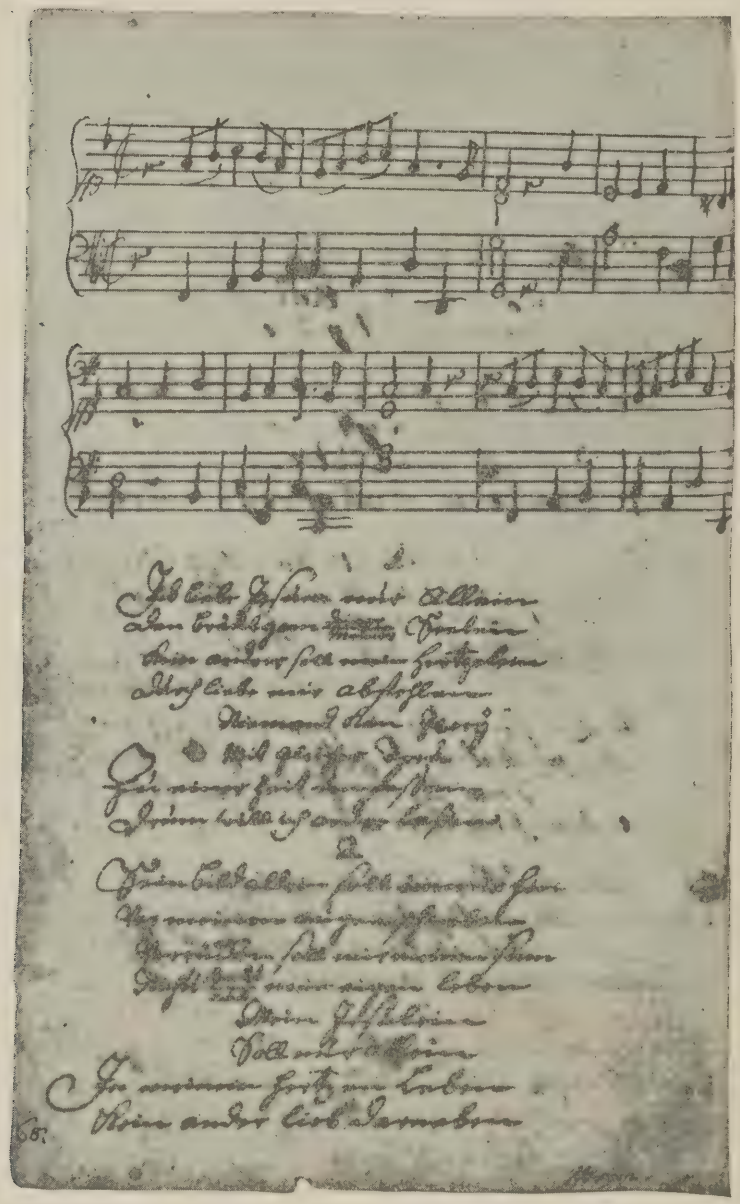
When in my joyful Days, the Sun with Pearls comes nigh
Or Terrour in the Night the Moon [illegible] me
Lord hast to [illegible]
And with thy [illegible] [illegible] rightly.

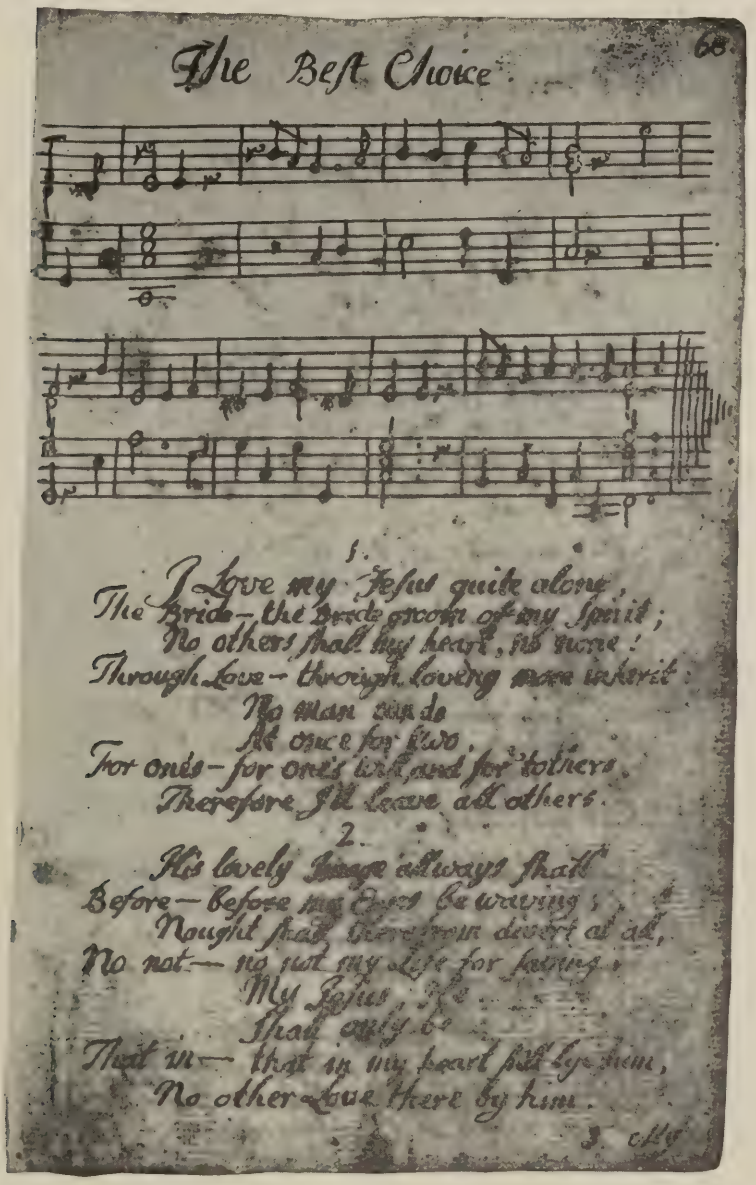
7.

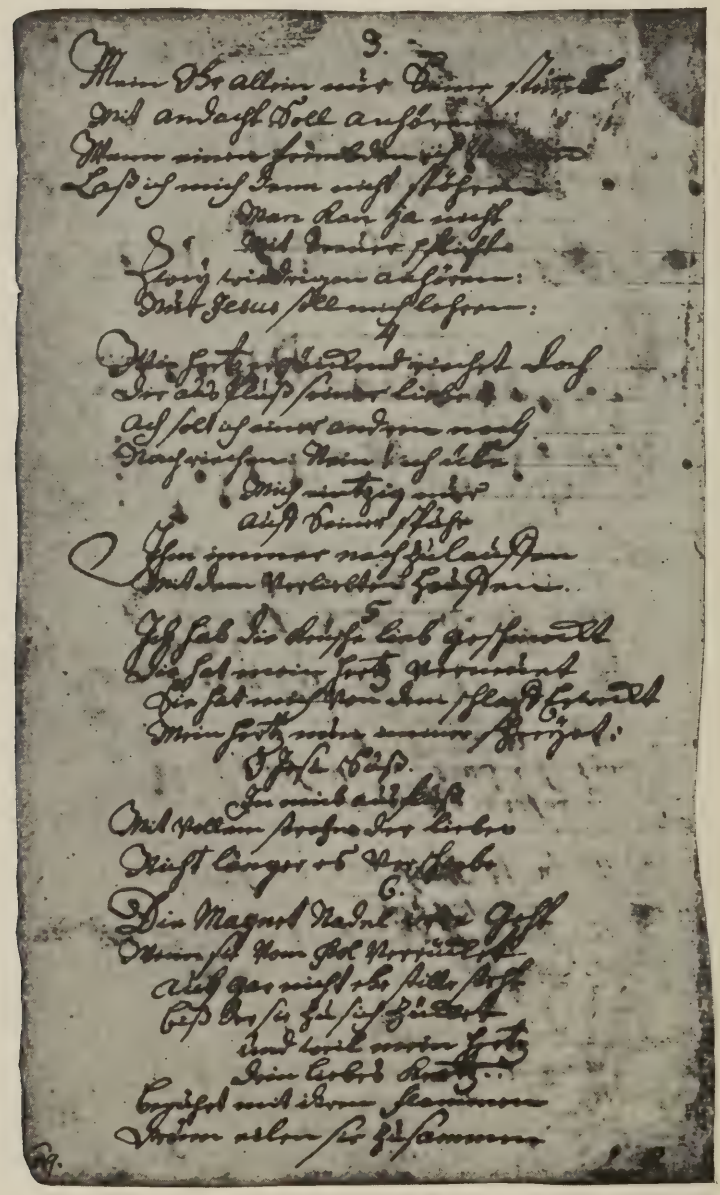
Thou [illegible] [illegible]
Especially my And most [illegible]
From [illegible] and [illegible]
That to [illegible] [illegible] [illegible] me [illegible].

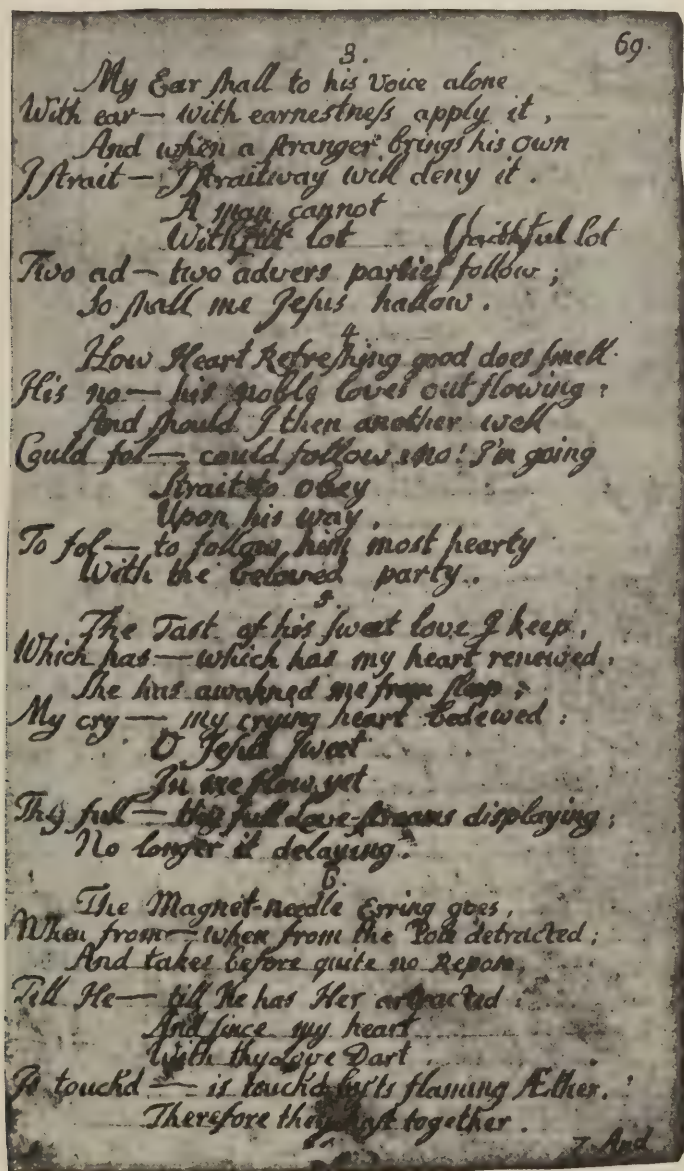
8.

And when thy [illegible] [illegible]
Grant that I may in thou depart [illegible]
And joyful Rise [illegible]
Then Lead thou me above, into thy Joy, & Glorie!




The Best Choice
68.
1.
I Love my Jesus quite alone,
The Bride — the Bride groom of my Spirit;
No others shall my heart, no none!
Through Love — through loving more inherit:
No man can do
At once for two,
For ones — for one's wife, and for tothers,
Therefore I'll leave all others.
2.
His lovely Image allways shall
Before — before my Eyes be waving;
Nought shall therefrom divert at all,
No not — no not my Life for saving.
My Jesus, He
Shall only be
That in — that in my heart still lye him,
No other Love there by him.
3. My





3. 69.

My Ear shall to his Voice alone
With ear — with earnestness apply it,
And when a stranger brings his own
I strait — I straitway will deny it.
A man cannot
With full lot Faithful lot
Two ad — two advers parties follow;
So shall me Jesus hallow.

4.

How Heart Refreshing good does smell
His no — his noble loves out flowing:
And should I then another well
Could fol — could follow: no! I'm going
Strait to obey
Upon his way,
To fol — to follow him most hearty
With the beloved party.

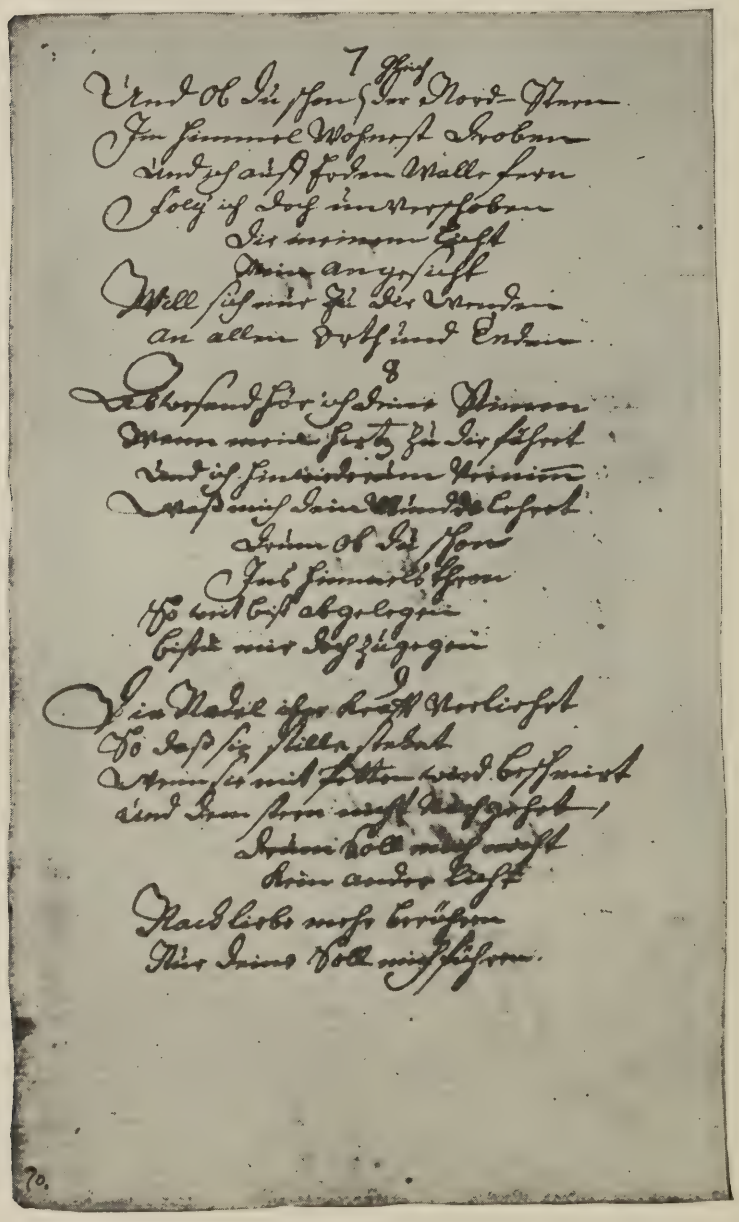
5.

The Tast of his sweet love I keep,
Which has — which has my heart renewed,
She has awakned me from sleep;
My cry — my crying heart bedewed:
O Jesus sweet
In me flow yet
Thy full — thy full Love-streams displaying;
No longer it delaying.

6.

The Magnet-needle Erring goes,
When from — when from the Pole detracted;
And takes before quite no Repose,
Till He — till He has Her attracted:
And since my heart
With thy Love Dart
Is touch'd — is touch'd by'ts flaming Æther.
Therefore they hast together.

7. And



7

Und ob du schon gleich der Nord-Stern
Im himmel wohnest droben
Und ich auff Erden walle fern
Folg ich doch unverschoben
Dir meinem Licht
Mein angesicht
Will sich nur zu dir wenden
An allen Orth und Enden

8

Abwesend hör ich deine Stimme
Wenn mein Hertz zu dir fähret
Und ich hinwiederum vernimm
Was mich dein Mund belehret
Drum ob du schon
Ins himmels thron
So weit bist abgelegen
Bistu mir doch zugegen

9

Die Nadel ihre Krafft verliehrt
So daß sie stille stehet
Wenn sie mit Fetten wird beschmiert
Und dem stern nicht nachgehet,
Drum soll mich nicht
Kein ander Licht
Nach liebe mehr berühren
Nur deine soll mich führen.

70.

7.

And tho' thou art, like the North Star,
In Hea — in Heaven altified;
And I on Earth so distant far,
I'll fol — I'll follow, undenyed,
Still thee my Light,
And my Eye sight
Shall still — shall still be turned to thee
From every place, and woo thee.

8.

At Distance yet I hear thy voice
When my — when my Heart can but reach thee;
And I again observe the choice
Which thy — which thy dear Mouth does teach me:
And tho' thou'rt known
In Heavens Thron
From me — from me at such a distance.
Thou'rt present with assistance.

9

The Needle can no more be steed,
But loos — but loseth quite her motion
If She, with fat be only smeer'd,
Of Poles — of Poles it has no notion:
So shall my Sight
No other Light
Nor Love — nor Love again betide me,
But only Thine shall guide me.

JUSTUS FALCKNER, HYMNOLOGIST, MUSICIAN AND FIRST CLERGYMAN ORDAINED IN PENNSYLVANIA

Justus Falckner was the younger brother of Daniel Falckner,* a leader in the Theosophical Brotherhood in Europe as well as on the Wissahickon, and accompanied him on his return to Pennsylvania, after a successful mission to Europe, in August, 1700. His father, Rev. Daniel Falckner, was the Lutheran pastor at Langen-Reinsdorf near Crimmitschau, district of Zwickau in Saxony, where Justus was born November 22, 1672, and where his grandfather, Rev. Christian Falckner, also Lutheran pastor, had died November 5, 1658. Maternally as well as paternally his forebears had been clergymen.

The Falckner brothers were educated as theologians in the expectation that they would follow their sires as ministers of the Lutheran faith, and Justus was first a student at Leipsic, under the distinguished philosopher, Thomasius,† and later at Halle where he matriculated in 1693. It was at Halle that he cultivated the art of hymnody as an outlet for his spiritual aspirations, following the Lutheran standards based indiscriminately on Scripture, the Latin and Hussite hymns and popular folk songs. That at Halle he was in intimate association with the eminent German Pietist, August Herman Francke,‡ who was

* For account of Daniel Falckner, *vide* Sachse's *German Pietists in Pennsylvania*, 1694–1708; Daniel Falckner's *Curieuse Nachricht von Pennsylvania, Anno Dom 1702*, and Schmauk's *Lutheran Church in Pennsylvania, 1638–1800*.

† Sachse's *Memorial of Justus Falckner*, p. 15, for portrait and brief sketch.

‡ *Ibid*, p 16.

Academicus Hallensis.

A STUDENT AT THE HALLE UNIVERSITY, 1698–1700.

Justus Falckner.

From Sachse's *Justus Falckner Memorial*

his preceptor in oriental languages, is shown by Francke's incorporation of several of Falckner's hymns in his revised hymn-book, the *Geistreiches Gesang Buch, Halle, 1697.*

The most noted of the Falckner hymns, *Auf! ihr Christen, Christi glieder*, a stirring composition, of eleven stanzas of six lines each, well calculated to arouse the religious fervor of the worshipper, is found on page 420 of the original edition, set to the melody of *Meine Hoffnung stehet feste.* Dr. Sachse, in his *Justus Falckner, Mystic and Scholar, Devout Pietist in Germany, Hermit on the Wissahickon, Missionary on the Hudson. A Bi-Centennial Memorial of the First Regular Ordination of an Orthodox Pastor in America, done November 24, 1703, at Gloria Dei, the Swedish Lutheran Church at Wicaco, Philadelphia,* says of it:

"Originally the hymn was designated, 'An encouragement to conflict in the Christian warfare,' and was retained by Freylinghausen in the make-up of his *Gesang Buch* of 1704, but in subsequent editions it was relegated to the *Anhang* or appendix. Thus in the edition of 1731 it became hymn No. 634, p. 769.

"From the very outset the hymn came into extended use in both Europe and America. It became a favorite hymn with the so-called separatists, or dissenters from the orthodox church, and was incorporated into their hymn-books; a prominent instance being the *Davidische Psalter Spiel der Kinder Zions*, Berlenburg, 1718. This was the first distinct hymnal published for the use of the Separatists.

"In America it was incorporated in the celebrated *Zionitischer Weyrauchs Hügel,** of the Ephrata Community (Saur, 1739, hymn 395, page 444); also in the *Kleine Davidische Psalterspiel der kinder Zions* (Saur, hymn 38,

* The first book printed by Saur. For account of it see the *Deutsche Pioneer*, vol. viii, pp. 47, 475.

page 41), and a number of other early American hymn-books. It is also to be found in the Manuscript Hymnal of the Zionitic Brotherhood, which is known as the *Paradiesische Nachts Tropffen,* 1734 (Hymn II, p. 6).* This hymn, after a lapse of two centuries, is still used by nearly all the Protestant denominations in Germany, and is retained in their hymnology in America as well, the latest instance being its retention by the Lutheran Church of the United States in their new German *Kirchen Buch,* wherein it is hymn 331. Especial attention is called to it in Stip's *Unverfälschter Liedersegen* (Berlin, 1851).

"Julian, in his Dictionary of Hymnology, mentions the following translations into the English language: 'Rise, ye children of Salvation' (omitting stanza four) in Mrs. Bevans' *Songs of Eternal Life,* 1858, page 10. Three cantos have come into use, the translations of stanzas one, three and nine, in Dr. Pagenstecher's collection, 1864; of stanzas one, five, nine and eleven in the English Presbyterian psalms and hymns, 1867; and the Temple Hymn-Book, 1867; and stanzas one, five and eleven in *Laudes Domini,* New York, 1884.

"Another of his hymns is *If our all on Him we Venture,* a translation of stanza three, as stanza two of hymn No. 1064, in the supplement of 1808 to the Moravian Hymn-Book of 1801. Still another celebrated hymn attributed to Justus Falckner is:

O Herr der Herrlichkeit
O Glantz der Seligkeit,
Du Licht vom Lichte,
Der Müden süsser Saft,
Des grossen Vater's Kraft,
Sein Angesichte.

* Collections of the Historical Society of Pennsylvania.

This hymn was also printed in the *Weyrauchs Hügel* (No. 475, p. 540) and Saur's *Psalterspiel* (No. 361)."

The length of Falckner's academic and theological term at Halle is uncertain, but he had reached the diaconate before he was induced to remove to Pennsylvania, which removal, as before stated, was accomplished in August, 1700, in company with his brother, Daniel Falckner, Johann Jauert, Arnold Storch, John Henry Sprögell,* Ludovic Christian Sprögell and others, all of whom reinforced the Community on the Wissahickon.

In Germantown his scholarship and civic interest brought him into notice, with the result that he was elected a burgess † not long after his arrival. At a Court held in the German borough 7 November, 1700, he appears to have sat as a justice. Shortly after this he is found continuing his theosophical studies in solitude on the banks of the Wissahickon under the guidance of Magisters Kelpius and Seelig,‡ the latter the one-time secretary of the great Spener.

During this period of retirement Falckner fulfilled a promise, made before leaving Europe, to acquaint Dr. Heinrich Muhlen, an influential church dignitary in Schleswig, with the condition of the churches in Pennsylvania as he saw them. There may have been several letters, but the first found its way into print in Germany

* *Ante* pp. 18–21.

* *Vide* his autograph in Sachse's *Pietists*, p. 315. Sachse, however, uses but one l, while Pennypacker uses ll.

† Pennypacker's *Settlement of Germantown*, p. 288.

‡ Johann Gottfried Seelig (1668–1735), the successor of Kelpius as the spiritual head of the Brotherhood and the owner of a not inconsiderable classical library, Greek, Latin and Dutch. *Vide* Sachse's *Pietists*, pp. 335–340.

Abdruck
Eines Schreibens
An
Tit. Herrn
D. Henr. Muhlen/
Aus Germanton / in der Americanischen Province Pensylvania, sonst Nova Suecia, den ersten Augusti, im Jahr unsers Heyls eintausend siebenhundert und eins,
Den Zustand der Kirchen in America betreffend.

MDCCII.

TITLE-PAGE OF FALCKNER'S MISSIVE TO GERMANY, 1701.

From only known copy in the Rostock University Library.

From Sachse's *Justus Falckner Memorial*

and a single copy * of this contribution to the history of Pennsylvania music was preserved among the archives of the University of Rostock, bound in with a number of other contemporaneous tracts.

The epistle, written from Germantown in the first year of the eighteenth century, is historically rich in local religious color as well as in its far-reaching appeal for music in Pennsylvania. It carries the vision of all that has followed whether of Nineteenth Century Bach Choir, or Twentieth Century Philadelphia Orchestra. It said, send an organ to the Swedish Church in Philadelphia. It meant, give us music that the people may praise the Lord.

The printed copy of the letter to Dr. Muhlen, before referred to, has been translated and is given in full in Dr. Sachse's *Justus Falckner Memorial.* It is addressed: "Shalom. Right Reverend, Most Learned, Especially Honored, Lord General Superintendent." After a lengthy introduction it says in part:

"The Swedes have two church congregations: one at Philadelphia, the capital of this country, and another several miles therefrom on a river called Christina. They have also two devout, learned and conscientious preachers, among whom I know *in specie* the Reverend Magister Rudman. He, with his colleagues, endeavours to instil the true fear and knowledge of God into his hearers, who previously, from a lack of good instruction and church discipline, had become rather unruly. The outward worship of God is held in the Swedish language, and partly according to the Swedish liturgy, as far as church ceremonies are concerned. . . .

* A photographic fac-simile of this pamphlet is in the Collections of the Historical Society of Pennsylvania.

"I will here take occasion to mention that many others beside myself, who know the ways of this land, maintain that music would contribute much towards a good Christian service. It would not only attract and civilize the wild Indian, but it would do much good in spreading the Gospel truths among the sects and others by attracting them. Instrumental music is especially serviceable here. Thus a well-sounding organ would perhaps prove of great profit, to say nothing of the fact that the Indians would come running from far and near to listen to such unknown melody, and upon that account might become willing to accept our language and teaching, and remain with people who had such agreeable things; for they are said to come ever so far to listen to one who plays even upon a reed-pipe (*rohr-pfeiffe*): such an extraordinary love have they for any melodious and ringing sound. Now as the . . . Quaker spirit has abolished (*religiert*) all such music, it would indeed be a novelty here, and tend to attract many of the young people away from the Quakers and sects to attend services where such music was found, even against the wishes of their parents. This would afford a good opportunity to show them the truth and their error.

"If such an organ-instrument (*Orgel-werck*) were placed in the Swedish church (for the Germans as yet have no church, and the Swedish church is of a high build and resonant structure) it would prove of great service to this church. As the majority of the Swedes are young people, and mostly live scattered in the forest, far from the churches, and as we by nature are all inclined to good, and above all to what may serve our souls, such as the Word of God which is dead and gone, so are especially the youth; and it is so with the Swedish youth now under consideration. When they have performed heavy labor for the

whole week, as is customary here, they would sooner rest on a Sunday, and seek some pleasure, rather than perhaps go several miles to listen to a sermon. But if there were such music there, they would consider church-going as a recreation for their senses.

"Thus does Luther of blessed memory in one place highly recommend the use of the organ and sacred music for this very reason, that it is serviceable, and induces young and simple and, says he foolish folk, to listen unto and receive God's Word. It would also prove an agreeable thing for God, angels and men; if in this solitude and wilderness, which as it were struggles under so many *Secula*, the Lord of Hosts, with whom there is fulness of joy and at whose right hand there are pleasures for evermore, would be praised and honored with cymbal and organ, as he hath commanded. And it may be assumed that even a small organ-instrument and music in this place would be acceptable to God, and prove far more useful than many hundreds in Europe, where there is already a superfluity of such things; and the more common they are, the more they are misused.

"If now Your Magnificence were kindly to intercede with his Serene Highness and Her Highness his Consort, and also with such other exalted personages with whom you are held in high esteem, and present to them the benefit to be hoped for; I doubt not, but that something could be effected. There are in Europe masters enough who build such instruments, and a fine one can be secured for 300 or 400 thalers. Then if an experienced organist and musician could be found, and a curious one who would undertake so far a journey, he would be very welcome here. In case this could not be, if we only had an organ, some one or other might be found here who had knowledge thereof.

"In conclusion I now commend YOUR MAGNIFICENCE to the protection and grace of God to all prosperity, and remain

to YOUR MAGNIFICENCE

Germanton in the American
Province of Pennsylvania, otherwise New
Sweden, the 1st. of August in the year
of our Salvation one thousand seven
hundred and one.

For Prayer and service
most devoted,
JUSTUS FALCKNER."

When and by what means this plan for instrumental music was met is not known. Scarcely more than two years later, however, a memorable event took place in the Swedish Church in Philadelphia, and the accounts thereof mention both an organ and an organist. This was no less than the ordination on November 24, 1703, by priests of the Swedish church and according to Swedish ritual, of the writer of the foregoing letter, Justus Falckner, to the ministry of the Lutheran Church to labor among the scattered followers of that faith in the adjoining provinces of New Jersey and New York.*

The structure which gave the setting for the occasion was as yet unfinished. The ceremony was impressive in its stately simplicity. The Theosophical Brotherhood from the Ridge, under the leadership of Magister Kelpius, some in the academic habit of German Universities, others in plain homespun, occupied the front benches, while the rear of the church was filled with Swedes, some English churchmen and dissenters. It is said that a few Quakers

* Sachse's *Justus Falckner Memorial*, p. 63.

and Indians were also present. To further quote Dr. Sachse: *

"The service was opened with a voluntary on the little organ in the gallery by Jonas the organist, supplemented with instrumental music by the Mystics on the viol, hautboy, trumpets (*Posaunen*) and kettle-drums (*Pauken*). After this they intoned the Anthem: *Veni Creator Spiritus.*

"While this was being sung, a little procession of six persons entered the church by the west portal. First came two church-wardens, then the candidate for ordination, with Rev. Andreas Sandel as sponsor by his side; lastly, Revs. Erick Biörck † and Andreas Rudman, the latter as suffragan or vice-bishop.

"As the little procession reached the chancel rail, the two wardens (*Eldeste*) stood on either side of the railing, while the suffragan and the two pastors entered within the chancel and ranged themselves in front and at either side of the altar, upon which were placed a crucifix and lighted tapers. The suffragan was robed in a girdled surplice, with chasuble and stole, while the two assistants wore the black clerical robe (*Schwarze Taler*). The candidate, wearing the collegiate gown of the German University, knelt before the rail, upon which a chasuble (*chor hemd*) had been previously placed."

The anthem ended, the dignified ceremonial proceeded step by step until the oath of office was administered by Rev. Andreas Sandel, acting as consistorial secretary, when the candidate again kneeled "while the Brotherhood intoned to the soft strains of instruments, the hymn:

'Veni Sancto Spirit,
Reple tuorum corda fidelium.'

* *Justus Falckner Memorial*, p. 64 *et seq.*

†Indiscriminately written Björk, Biörck, Biörk.

"During the singing of this hymn, the suffragan, assisted by the two clergymen, invested the candidate with the chasuble and stole. When this ceremony was completed and the hymn sung, the suffragan repeated the Lord's Prayer, while he imparted the Apostolic succession by the laying on of hands. After this came the invocation and the benediction. The Theosophists then intoned the 115th Psalm: *Non Nobis Domini*, during which the little procession reformed and as the last verse was sung slowly left the church, and the solemn and impressive ceremonial which marked the first regular ordination of a Protestant clergyman in America was at an end." *

A certificate*, such as was used by the Swedish Lutheran Church of that day, was signed and sealed by the three officiating clergy † and duly delivered to the newly ordained presbyter, "on the day of his inauguration in the year 1703 at Wicaco in Pennsylvania."

Dominie Falckner immediately left Philadelphia for his untried missionary field and from that time until his decease in 1723, he labored indefatigably among the Low Dutch and High German Lutheran Congregations, the center of his activity being in New York and Albany, with preaching stations at widely divergent points along the Hudson, in East Jersey and at Staten Island.

* The original ordination certificate, supposedly lost for more than two centuries, was recently discovered in St. James' Lutheran Church, New York City.

† Andrew Rudman, formerly pastor at Wicaco, afterwards of the Lutheran Church in New York, and now about returning to his native land; SEAL

Erick Biörck, Pastor of the church at Christiana; SEAL

Andrew Sandel, Pastor of the Lutheran Church at Wicacoa in Pennsylvania.—*Vide* Sachse's *Justus Falckner*, pp. 62–70. SEAL

Exacting as were his ministerial functions he early found opportunity to prepare a work on the chief articles of the Christian Faith, which may be said to be unique in being the first orthodox Lutheran text-book published in the Colonies. The fac-simile of its title-page which appears elsewhere is from Dr. Sachse's *Justus Falckner Memorial** and from the same source is the translation of its title:

"Fundamental Instruction | upon | certain chief | prominent articles of the | Veritable, undefiled, Beatifical | Christian Doctrine, | founded upon the basis of the Apostles | and Prophets of which | Jesus Christus | is the cornerstone, | expounded in plain, but edifying | Questions and Answers. | By Justus Falckner, Saxo | Germanus, Minister of the Christian | Protestant so-called Lutheran | Congregation at N. York and Albany. | Printed in New York by W. Bradfordt, | 1708.

"The body of the book consists of a series of questions and answers. The last two pages are taken up with hymns. The first, of three stanzas of ten lines each, is a Dutch translation of Luther's hymn, *Wir glauben all an einem Gott.* This is followed by a hymn to be sung before the sermon, which has four stanzas of four lines each. The last one is a hymn of two stanzas of twelve lines each. These are evidently of his own composition and, without doubt are the first original hymns published in the [Middle Colonies].

How far Justus Falckner aided his brother, Dominie Daniel Falckner, in the organization of the church at Falckner Swamp, on the Manatawney tract in Pennsylvania, the earliest *German* Lutheran congregation instituted in the Colonies, is uncertain. He seems not to have

* Pages 86–88.

GRONDLYCKE ONDERRICHT
VAN
Sekere Voorname Hoofd-ſtucken, der
Waren, Loutern, Saligmakendon,
Chriſtelycken Leere,
Gegrondet op den Grondt van de Apo-
ſtelen en Propheten, daer
Jeſus Chriſtus
de HOECK-STEEN.
IS.
Angeweſen in eenvoudige, dog ſtigtlycke
Vragen en *Antwoorden*,
Door
JUSTUS FALCKNER, *Saxo-*
Germanus, Miniſter der Chriſtelycken
Proteſtantſen Genaemten Lutherſchen
Gemeente te *N. York* en *Albanien*,
&c.
Pſal. 119. v. 104. (*God*) *n Woort maecks mij*
Kloeck; daerom haté ick alle valſche Wegen.
Gedruckt te Nieuw-York by W. Bradfordt,
1708

TITLE OF FIRST LUTHERAN TEXT-BOOK PRINTED IN AMERICA. ORIGINAL IN HISTORICAL SOCIETY OF PENNSYLVANIA.

preached there after his ordination, in 1703; nor did Daniel Falckner long continue his work at that place, but is found, from 1714, ministering to the Germans scattered over a wide territory in East Jersey. After the death of Justus Falckner in 1723, Daniel Falckner for a time served all the congregations between Albany and Staten Island. In 1741, he was living in retirement near New Germantown, Hunterdon County, New Jersey, where he probably died shortly afterward, but the place of his burial is not known or that of his brother. Their deeds are sparsely recorded in church registers, but their names are preserved in their writings and in the tract known as Falckner Swamp.

SEAL OF DOMINIE JUSTUS FALCKNER (ENLARGED).

From Sachse's *Justus Falckner Memorial*

In reviewing the contribution made by the Mystics of the Wissahickon to Pennsylvania music, it must be recognized that these scholarly men brought with them, from across the great waters, the spirit of music, which dwelt among them in their solitudes along the Ridge. By this spirit's grace and power they were able to give the note of joyousness to the consecration of the Swedish Lutheran Church at Wicaco, on the First Sunday after Trinity, July 2, 1700, at which they not only acted as choristers but furnished the instrumental music as well,* repeating this in part, if indeed not wholly, at the ordination of one of their own number, Justus Falckner, on that memorable November day, in 1703.

Of the organ, which had its impressive part on the last occasion, only the fact of its being within the walls of Gloria Dei at that time can be authoritatively stated. This is a very early reference to the definite use of an organ in any Protestant Church in the American Colonies, but how such organ was obtained and how owned must still be left to conjecture. Had it been sent direct from Sweden, in

* "The event was made the occasion for a festival that extended over three days. It was opened on Saturday, July 1, with a jollification or *kirchweih*, held after the manner of the Fatherland. On Sunday the consecration services took place. Pastor Biörck preached the sermon from the text 2 Sam., viii, 29, and christened the church "Gloria Dei" (*Gud's Ahra's Huns or Gottes Ehre*). Upon this festive occasion a great crowd was present, not only of Swedes and Germans, but English as well. The latter were so numerous that Pastor Biörck was forced to repeat his Swedish sermon in English at the close of the services.

"Prominent among the great assemblage were the Theosophical brethren from the Wissahickon, who not only furnished instrumental music . . . but acted as choristers as well, chanting the dedicatory Psalms and responses; while the three resident pastors, Rudman as Vice-Bishop or Provost, Biörck as Celebrant, and Aurén as assistant, all robed in surplice and chausable, conducted the consecration services."—Sachse's *Pietists of Provincial Pennsylvania*, pp. 44–5.

response to the Falckner letter, and through the efforts of Dr. Muhlen, some notice of it would, unquestionably, have appeared in the Gloria Dei records, as would its purchase by the Swedes themselves. Hence the query comes naturally to mind: Was it not the property of the Brotherhood and loaned for the ordination?

Concerning "Jonas," Pennsylvania's earliest organist, little can be said. The first mention of him is the entry in Sandel's diary of July 21, 1702,* which speaks of him as among those who accompanied Pastor Rudman on his journey to New York. The last reference to him is as playing the organ voluntary, November 24, 1703. Had he officiated at the consecration of July 2, 1700? Was he of the Brotherhood, or of the Swedish Church, or, peradventure, was he the Rev. Jonas Aurén from Wermeland, who had been ordained at Upsala and sent to America by Charles XI, in 1696, with the Swedish clergymen Andreas Rudman and Tobias Eric Biörck, under a special mission, to make a map of the Swedish possessions, to report on the condition of the Swedish inhabitants, and to return to Sweden? Following the king's death in 1697 and his decision to remain in the Colonies, Aurén came more particularly under the influence of the Wissahickon Mystics and finally embraced the Sabbatarian doctrine without permitting it to interfere with his later Lutheran pastorate, in that he preached for others upon Sundays, but kept Saturday holy for himself.

* "The Swedes in the neighborhood [Tacony] were visited, and all we called on escorted him to the ferry. From there we all returned to our homes, except Jones, the organist, who will accompany him all the way."—*Extracts from the Journal of Rev. Andreas Sandel, pastor of Gloria Dei Swedish Lutheran Church, Philadelphia, 1702–1719.—Pennsylvania Magazine of History*, vol. xxx, p. 292.

Who the long ago "organist Jonas" may have been, must be left for the future to answer. Perhaps, at eventide when the busy hum of life on the Delaware lessens, in spirit his fingers lovingly sweep over the keys of the little organ in the Gloria Dei gallery, and the sonorous tones of the old anthem, *Veni Creator Spiritus*, ring out again to those who can listen with spiritual hearing.

Veni Creator Spiritus,
Mentis tuorum visita,
Imple superna gratia,
Quae tu creasti pectora.

"Gloria Dei," A. D. 1700
From Sachse's *Pietists*, p. 138

SWEDISH CHURCH MUSIC IN PENNSYLVANIA

ORGANS AND CHURCH BELLS

SWEDISH CHURCH MUSIC IN PENNSYLVANIA IN THE EIGHTEENTH CENTURY, ORGANS AND CHURCH-BELLS

In any study of intellectual development among the early colonists one must deal largely with the Church. In that of music one begins with it.

It is probable that a chapel for the Swedes on the Delaware had been erected by Ridder * as soon as possible after his arrival in 1639, and that the Rev. Reorus Torkillus † of East Gothland, who accompanied him on the *Kalmar Nyckel*, had, from the time of his arrival, conducted religious services at Fort Christina,‡ or, in one of the houses built by Minuit. That there was a church in

* Peter Hollender Ridder. For sketch of, *vide* Johnson's *Swedish Settlements on the Delaware*, 691–2.

† The first Lutheran clergyman to minister in America. He died at Fort Christina, 7 September, 1643, when it was stated that he had been in the Colony four years. *Ibid.*, 205, 697. Acrelius, *History of New Sweden*, 85.

‡ Constructed before May, 1638, under Peter Minuit, and named in honor of Sweden's girl-queen Christina. Situated on a small stream, within the present city of Wilmington, where nature had provided a wharf of stone, it was built of palisades and earth in the form of a square, resembling a Swedish fortress. The two corners on the Delaware river front and the northeast one toward the land were mounted with guns from the *Kalmar Nyckel*, while over all floated the blue golden cross banner of Sweden. In 1903, the site of the fort was marked with an inscribed stone by the National Society of the Colonial Dames of America in the State of Delaware, many of whose members are descended from the Swedes who, before Penn of blessed memory, had settled in that delightful land which is still washed by the Delaware's waters. The inscription reads: "This stone is a portion of 'The Rock's' on | which landed the First Swedish Colonists | in America, 29 March, 1638 | On the spot stood | Fort Christina | Here the Swedes held their first Civil | Courts and in the Chapel of the Fort | celebrated their first Christmas | worship in the New World," *Cf. The American-Scandinavian Review*, September, 1904.

1643 is conclusive, since Governor Printz was instructed to "decorate the little church" according to the Swedish custom.

It is about conclusive that Printz had caused a small chapel to be built at Tennakong * [Tinicum] in 1643, which was used until the fire of 1645; and it is also about conclusive that a belfry had been put up for the church bell,† which came on the *Fama* in 1644.

Early in 1646 a more pretentious edifice was erected at Tinicum with, probably, a belfry at its side. The building was arranged after the manner of the home churches but it must have been simple indeed. Nevertheless, we are told, "the altar was beautiful with a silver cloth." ‡ It was consecrated, according to the ceremonies of the Swedish church,§ September 4, 1646, by Rev. Johan Campanius Holm, assisted by Rev. Israel Holg Fluviander, nephew of Governor Printz.

In the ninth article of Instructions to Governor Printz by the Swedish government in 1642, he was directed to "treat with humanity the wild nations bordering on all sides." This policy was adhered to by the Swedes during their period of power on the Delaware. They lived at peace with and were respected by the Indians and received

* Tinicum, about nine miles from Philadelphia, to which the seat of government was transferred from Christina by Johan Printz, third governor of New Sweden.

† This bell was used for over one hundred and fifty years. The present bell in Gloria Dei, Philadelphia, is said to be cast partly from it, and the inscription thereon reads: "Cast for the Swedish Church in Philad^a. Stiled Gloria Die. G. Hedderly. Fecit 1806 Partly from the Old Bell Dated 1643. I to the Church the Living Call, And to the Grave do Summons All."

‡ Johnson, *Swedes on the Delaware*, 366.

§ Instructions to Governor Printz: Acrelius, *History of New Sweden*, 35, 366–7 Note.

no injuries from them. Long after Swedish authority had disappeared the Indians continued to cherish its memory.

The work of christianizing the aborigines was begun by Campanius in Governor Printz's administration, about the time that Rev. John Eliot of blessed memory commenced his labors in similar fields in New England. During his six years ministry on the Delaware, Campanius was most jealous in acquiring the Indian language, meanwhile maintaining a constant intercourse with the native tribes, traveling much among them in the interior. Between 1643–1648 he prepared the first important vocabulary of the Delaware Indians, and he made the first translation of Luther's Catechism into the Indian tongue for missionary use. This was printed, by order of Charles XI, in 1696,* and sent to America. His treatise on the affinity of the Indian language with the Hebrew forms the introduction to his Catechism.

Dr. Amandus Johnson, in his scholarly work *The Swedish Settlements on the Delaware, 1635–1664*, devotes a chapter to the religious worship of this people between 1643–1653. Since church music is the keynote in the musical life of the Colonies, and the church ceremonial of any distinctive people, or sect, the motive power, these copious extracts, with foot notes, from Dr. Johnson, will give the proper perspective and help vizualize the dawn of musical life in Pennsylvania:

"The Swedish order of service was followed in the colony. Printz writes in 1644 that 'the services with its ceremonies are conducted as in old Sweden' and in the 'good old Swedish language.' 'Our priest,' he says, 'is

* Cf. Gregory B. Keen, *New Sweden, or the Swedes on the Delaware*, Chapter ix, in Winsor's *Narrative and Critical History of America.*

vested with a chasuble * and differs in all manners from the other sects surrounding us.' †

"The order of services at 'High Mass,' as given in the Psalm-book of 1614,‡ which was used here (1640–97) was as follows:

"I. At the appointed time, when the congregation had assembled, and a psalm had been sung, the minister went before the altar, and (kneeling) made confessions of his own sins, then (rising), after a short admonition to his flock to keep Christ's death in memory, he read the general confession, 'I poor sinner,' etc., § followed by an appointed prayer.

"II. Next in order followed *Kyrie eleison* and other responsive reading or singing, after which the psalm 'God alone in the highest,' ‖ was sung.

"III. Other responsive reading or singing ¶ and a prayer ** followed, after which 'The Epistle . . . appointed for the day, was read.'

"IV. An appropriate psalm ('gradual') for the day was now sung by the congregation, followed by the reading

* "Mässkläder," Chapter xxxiv, pp. 366–374.

† Printz to Brahe, July 19, 1644, August 1, 1650, *Skokl. Saml.* (R A.).

‡ The handbook or "order of Mass" was first published in 1531, revised in 1537, 1548, 1557, 1576, 1578 and then in 1614. Cf. Intro., above.

§ This confession is still used in the Swedish Lutheran Church with few changes.

‖ "Allenaste Gud i hemmelrik." This psalm, somewhat modernized, is still used in the Swedish Lutheran Church on all Sundays except during Easter and when the Lord's Supper is celebrated.

¶ The priest turns to the people and says [or sings]: "The Lord be with you!" [The congregation answers]: "So also with thy spirit!"

**This prayer was printed in the "hand book" for each Sunday.

of the Gospel lesson ('evangeliet') and the Apostolic Creed or 'Luther's Creed' (read or sung). *

"V. Then came another (specified) psalm, whereupon the minister ascended the pulpit and preached his sermon, making the appointed prayer as well as prayers for the sick and others (at special request), lastly reading the announcements of various kinds. 'When everything was finished in the pulpit, a psalm ought to be sung, if the time admitted it,' thereupon the minister should deliver his '*praefatio*, with well-wishes and admonitions.' The Lord's Supper was then to be administered. After the Communion followed the blessing, then the first stanza of the psalm, 'Grant unto us, oh Lord,' was sung and lastly 'Give unto our Queen and all in authority peace and a good reign.' When the Lord's Supper was not administered, 'only the psalm,' 'Oh God, we praise Thee' was sung before the sermon; next in order came 'the Nicene Creed,' and then 'Now we pray Thee, Holy Ghost.' 'But after the sermon the psalm, which was *prograduali* appointed for the day, was sung and then the blessing should end [the service].' †

"'The [three] principal holidays,' Christmas, Easter and Pentecost were strictly observed, and on these days early services were held in the morning, which 'began so early [about four or five] that they were finished about eight.' These were followed by High Mass with sermon and sometimes by services in the afternoon. On Christmas morning the congregation assembled in the church at four o'clock, Christmas psalms were sung and a sermon on Is. 9:2–7 or some other appropriate text was preached. Each one of

* Cf. Baelter, *Hist. Anmark.*, p. 224.

† Baelter, *Hist. Anmärk.*, p. 218 ff.

these three festivities consisted of four days * and the week before Easter was especially set aside for religious exercises. 'The annual holidays,' New Year, Epiphany, Candlemas-day, the day of Annunciation, Good Friday, Ascension-day, Midsummer-day,† the Visitation of Our Lady, ‡ St. Michael's Day, § and The Day of All Saints, were likewise observed, as well as two or three 'solemn prayer days' || on which all of the people attended services and refrained from work. The 'days of the Apostles,¶ Holy Thursday (on which a sermon about the Lord's Supper was preached), 'Gängdagar (travelling days) ** were all [observed in the colony] according to the loyal Swedish form.' Only one sermon was preached on these days, and the people were allowed to work as on other week days, when the services were over. On every Wednesday and Friday, sermons were preached on some selected text from the Old or the

* It is said that the fourth day was added in Sweden to commemorate the separation of the Swedish Church from the bishopric of Lund, about 1360. Baelter, *Hist. Anmärk.*, p. 156.

† John the Baptist's day, June 24.

‡ Probably observed on August 15. See Baelter, *Hist. Anmärk.*, p. 166. The Catholic Church observes this feast on the second of July and the feast of the Assumption is kept August 15.

§ Prescribed by law in 1571. This law was confirmed and reënacted several times.

|| The usual custom was to celebrate three such days in a year, but it was not always observed during this period. See Baelter, *Hist. Anmärk.*, p. 187 ff. Two services were probably held (early service and High Mass). For a discussion of the ceremonies of the Swedish Lutheran Church, see Baelter, *Hist. Anmärk.*, etc.

¶ The great majority of the festive days, kept by the Catholic Church in memory of the saints, were discarded at the time of the Reformation in Sweden, but the days of the Apostles were retained. Baelter, *Hist Anmärk.*, p. 170.

** So called because the people during their work "went about and read prayers."

New Testament and, since the law required that in 'a pastorate in the country, having two churches, sermons should be preached in the one on Wednesdays and in the other on Fridays,' we may assume that the services were conducted once a week alternately at New Gothenborg and Christina.* On all other week days prayers were made morning and evening accompanied by one or two psalms.† On Sundays one or two services were held, both probably in the forenoon.‡ The 'pure Word of God, [and His] law and truth, were preached according to the Augsburg Confession and it is possible that the sermon sometimes gave advice to the congregation to beware of the 'Calvinistic leaven.'

"The people were called together by the sound of the bell, which was rung two or three times before the sermon. Those dwelling at some distance undoubtedly went to church in canoes or boats unless they lived too far from the river. At the settlements, lying too distant for the colonists to go to the central places of worship for morning and evening prayers, lay readers were appointed, 'who could lead the exercises and remind the people of godliness.' It is probable that some selection was read from one of the collections of sermons published during the period, or from the Bible. § Special holidays were also observed. When news arrived (in 1646) that Queen Christina had ascended the throne, a special day of thanksgiving was ordered and

* It is not known whether or not "Häradstings" (district court) services were held in New Sweden. Cf. Baelter, *Hist. Anmärk.*, p. 195 ff.

† Set or printed prayers for thirty special festive days were found in the handbook and these were read by the preacher on the particular day as on Christmas, New Year, etc.

‡ It seems that the law required three services in the cities and only one in the country. It is possible that the rule applying to cities in Sweden (of three services on Sundays) was used on Tinicum Island.

§ Cf. above. Chap. IV.

the colonists came together in the New Church at Tinicum and praised God with a holy '*Te Deum* for his grace in having given the dear fatherland a Queen, who was of age.'*

"The Eucharist † and other sacraments were likewise observed in the Lutheran manner. Campanius brought over at his own expense a gilded silver chalice, weighing about five ounces.‡ When he returned to Sweden he left the cup in the church and was paid 13:10 D. for it by Beier in Stockholm on behalf of the company.§ Other vessels were undoubtedly used, but there is no trace of their existence. There seems to have been no organ, but the church song, which played a great role in the Swedish service,|| was probably led by the minister and some member of the congregation, appointed for that purpose."

Governor Printz discharged the duties of his office with no small ability for seven years longer, and the Church and its music prospered. He returned to Sweden in 1653, being succeeded by Johan Classon Rising,¶ the fourth and last governor of New Sweden. Meanwhile the mother-land was swept by financial impoverishment; Queen Christina resigned her kingdom to Charles X, in 1654, and Oxenstierna, Sweden's great statesman, died a few months later. These events reacted on the infant colony, and, while Rising, a scholar and economist much in advance of his time, suggested plans for stabilizing the Church and establishing schools the suggestions failed of accomplishment, though

* Printz to Brahe, February 20, 1647, *Skokl. Saml.* (R. A.).

† Jacob Evertssen sold a hogshead of French wine for use at the Lord's Supper, November 4, 1646. *Acc. B.*, 1642–48.

‡ "10¼ *lot*" or *lod*. A modern lod is about .4276 of an ounce (troy).

§ *Journal*, no. 731; *Monatg. B.*, 1642–56.

|| Cf. Whilebocke, *Embassy*.

¶ Cf. brief biography of, Johnson's *Settlements on the Delaware*, 693–5.

religious services were continued as before at the Tinicum Church.

But pregnant events were crowding in upon the Swedes on the Delaware, and, on September 15, 1655, overcome by the superior numbers and the strategy of the Dutch under Stuyvesant, Governor Rising and the garrison of thirty men marched out of Fort Christina with beating of drum, playing of fifes, flying banners, burning matches, musket balls in the mouth and hand and side arms. * Articles of capitulation were signed, the strains

Wicacoa Block House, 1677

of martial music were stilled, the Dutch flag flew to the autumn breezes and New Sweden was no more.

Under Dutch rule, as under the English which supplanted it in 1664, church services were conducted at Tinicum and at Christina by the Rev. Lars Karlsson Lock, who

* *Ibid.*, 610; Acrelius, *History of New Sweden*, 76; Lindeström's *Geographia Americæ*, edited by Johnson, 271.

had come on the *Swan* in 1648, and who continued to preach in the Swedish tongue until his decease in 1688. After this the Rev. Jacobus Fabricius officiated at both these stations as well as at Wicacoa, where, in 1677, he changed for religious purposes the block house built in 1644,* already "half church of God, half castle 'gainst the foe" and, on Trinity Sunday of the former year, established the first Christian congregation † within what was to become the fair city of Philadelphia.

Under English rule the Swedes were held in good esteem ‡ and after the coming of the great Proprietary, William Penn, were assimilated politically and economically into his Holy Experiment of democracy. Ecclesiastically, however, these colonists still looked to Sweden for spiritual support. For nearly five years after the death of the Rev. Fabricius in 1691, the congregations were destitute of ministerial guidance, during which period an appeal was made to the mother land "for ministers and books that the children of Sweden do not become as the heathen among whom they dwell." The appeal, reaching the attention of King Charles XI, resulted in the establishment of the Swedish Mission to America and the appointment of three clergymen to the congregations on the Delaware: Andreas Rudman of Gestricia, Eric Björk of Westmania and Jonas Aurén of Wermerland, who were directed to carry with

*See illustration, p. 193.

†This congregation subsequently embraced those at Kingsessing and Upper Merion. *Vide* Acrelius for description of these parishes.

‡At the commencement of the Duke of York's government on the Delaware, in 1667, three of his six councillors there were natives of Sweden: Peter Rambo, Peter Cock and Israel Helm; while all the justices of the earliest English tribunals on the soil of Pennsylvania, the Upland Court, were Swedes, save one.

§ Acrelius, 179 *et seq.*

them to these congregations the King's gracious donations of books, "being a great many more than had been petitioned for." *

The Swedes, like other Northland peoples, were lovers of song, and song was a feature of the Swedish Church liturgy. Acrelius relates that "the singing of the Creed seemed strange to the English, as their church retains the custom only with choral music in the cathedrals;" and that the singing of the minister at the grave is regarded as singular, "although singing upon this occasion is not unusual with the others." †

The good Swedish priests reached the Delaware on midsummer's day, June 24, 1697, and promptly chose their congregations; Mr. Rudman taking Wicacoa, and Mr. Björk Tranhook, where a small wooden church had been in use since 1667.‡ The other colleague, Mr. Aurén, was thus left free to enter upon his mission—to make a map of the country with a description of its character and inhabitants; to visit the heathen, and to return to Sweden to make a report as the special agent of the King. It appears from a letter of Aurén to Magister Björk, dated at Conestoga, January 13, 1699, that he did actually go among the Indians and engage in missionary work among them at that place.§

After two brief years of Mr. Björk's ministry the Tranhook building was abandoned, and, on the site of the old fort, where the Rev. Torkillus was buried by Campanius in 1643, the present church at Christina,|| Holy Trinity, Wil-

* *Records of Holy Trinity (Old Swedes) Church*, 12, 13.

† Acrelius. *History of New Sweden*, 197–9, 359. ‡ *Ibid.*, 264.

§ Letter printed in Tobias Eric Björk's *Dissertatio Gradualis*; translation in Proud's *History of Pennsylvania*

|| The later churches of Racoon Creek (Swedesboro) and Penn's Neck, on the other side of the Delaware were for some years annexed to Christina parish. From 1717 they were united under one pastorate.

mington was consecrated on "a bright beautiful day," Trinity Sunday, July 4, 1699, "in the presence of many hundred persons of various religions." The service, fully described in the good priest's record book,* is not unlike that used in the Anglican Communion of today. "After the assembly had been called together by the ringing of the bell," says Mr. Björk, "my colleague from the other congregation, Magister Andrew Rudman and myself clad each in his surplice (but not with a chasuble as they could not be obtained here), went in before the altar as also our colleague Mr. Jonas Aurén, though he had only a long cloak with cape." . . . Mr. Björk uses in his description the old term "High Mass," and, again in the record, shows how fully his people observed the festivals of Christmas,† Easter and Whitsuntide with service in the early morning at four and five o'clock, followed later in the day by High Mass and sermon. He shows, too, that New Year's Day, Epiphany, Candlemas, the day of the Annunciation, Good Friday, Ascension day, Midsummer day, the Visitation of our Lady, St. Michael's Day and All Saints were also kept as holy-day anniversaries of celebration.

* *Records of Holy Trinity (Old Swedes) Church*, 40–42.

† Pastor Björk's account of the first Christmas service in the new church contains a touch of pathos: "On Christmas day according to our Swedish custom and church directory, we held Oct. Song early in the morning, which should take place with lights. Benedict Stidham, at my request, volunteered with the help of Swen Colesberg and Matz Tossa, to prepare four crowns of wood for which he with much pains sought naturally crooked branches for light stands, each crown having 17 pipes or sockets. We delayed hanging them as he thought of getting some other and better ones in addition, but he immediately sickened and this was his last work. He was not able to be present at the festival when the day came and finally died. I held him up as an example for the church and related this and other small things that he was ever ready to do for God's house with gladness, without reference to his own work.—*Ibid.*, p. 76.

By the following year the Wicacoa congregation, under Pastor Rudman's zeal, had completed its church building on land given by the family of Swän Swänson. It was named "The House of God's Glory" as it would be in English, in Swedish, Gud's Ahra's Huus, in Latin, Gloria Dei. The service of consecration, on the first Sunday after Trinity, July 2, 1700, was "conducted with propriety" by Magister Björk of the Christina congregation, "in the presence of a great assembly" both of English and Swedes. "And," says Björk, "in their church book is related how all was conducted and I for their sakes repeated in English as well as I could a summary of what I had said in Swedish." *

Among the assembly were the Wissahickon brethren, Kelpius, the Falckner brothers and the rest, who, according to Dr. Sachse,† "furnished not only instrumental music for the occasion but acted as choristers as well, chanting the dedicatory Psalms and responses; while the three resident pastors, Rudman as Vice-Bishop, or Provost, Björk as Celebrant and Aurén as assistant, all robed in surplice and chasuble, conducted the consecration services."

A letter to Sweden by Pastor Rudman shortly after the consecration said in part: "Through God's great blessing, we have completed the great work and built two fine churches, superior to any built in this country. . . . With all this we want some ornaments for our church, which are not to be procured here, such as a couple of bells, handsome chalices and pattens and chandeliers or lusters. We have also room for a small organ."

* *Records of Holy Trinity (Old Swedes) Church*, 79; Acrelius, *History of New Sweden*, 207–8.

† *German Pietists of Pennsylvania*, 1684–1708, 144–5.

‡ Scharf and Westcott's *History of Philadelphia*, 1884; Clay's *Annals of the Swedes*, 83; Dorr's *Historical Account of Christ Church*, 24.

The next outstanding musical ceremonial at Gloria Dei occurred on Wednesday, November 24, 1703, when Justus Falckner was ordained to the priesthood that he might labor as a missionary among the scattered Lutherans in the provinces of New York and New Jersey. From the Wissahickon came again the Theosophical brethren led by Kelpius, many wearing the habit of German universities, as did Falckner the candidate for holy orders, one of their number. To this solemn service in the Swedish tongue, elsewhere described in detail under Justus Falckner, Early Hymn Writer, the brethren brought their best, whether it was the voluntary on the little organ in the gallery by Jonas the organist; the instrumental music of the viol, hautboy, trumpets and kettledrums, or the intoning of the *Veni Creator Spiritus*, or, *Non Nobis Domine.**

Musically, as well as spiritually, the ordination was a memorable event and would be so considered today, after two and a quarter centuries, were it to be repeated with the same background on the great city's busy water-front.

Of the officiating clergy, whose labors for the continuing of the Swedish church and her music on the then uncultivated soil of Pennsylvania, the pious Rudman, after eleven years in her service, died on September 17, 1708, and was buried, by his colleague Björk, in Gloria Dei, just before the altar † where a flat stone commemorates his worth and marks his resting place.

Rev. Jonas Aurén, colleague of Rudman and Björk, perhaps "Jonas the organist" Pennsylvania's first organist, a man of parts, missionary among the Indians, sabbatarian, author,‡ preacher at Elk River, Maryland, for the English

* *Ibid.*, pp. 175–177.

† *Records of Holy Trinity (Old Swedes) Church.*

‡ Acrelius, 319–20.

Interior Gloria Dei (Old Swedes)
From Sachse's *Justus Falckner Memorial*

and Swedes, and pastor * of the Swedish Racoon congregation from 1706, died at Racoon, February 17, 1713, and was buried in its church by Mr. Sandel. Though survived by a widow and two sons, the widow and youngest son † quickly followed him to the grave.

Rev. Andreas Sandel, pastor of Gloria Dei from 1702 until 1719, returned to Sweden and was there invested with the living of Hedemora, in Dalecarlia. His diary,‡ or journal of his ministry, makes the first mention of "Jonas the organist" under date of July 21, 1702.

Pastor Björk of Holy Trinity, who became Provost of the Swedish Lutheran congregations in America in 1713, was recalled to Sweden in 1714, with a commission to the pastorate of the great Kopparberg Church at Fahlun, in Dalecarlia, where he died in 1740. His diary § of sixteen years' service at Christina, and strict account, on the Church Minutes, of books donated and official letters received from Sweden, is source material of the highest value. From this the following items on bells, psalm books and organ have an interest:

July 2, 1697. "Then I read His Majesty's own letter to the congregations dated at Stockholm, July 15, 1696, stating what books His Majesty had graciously sent them."

* He published an Almanac under the title *Noah's Dove*, setting forth his views as to the keeping of Saturday as the real Sabbath. This was duly replied to by Mr. Björk, in a Tract with the title: *A little olive-leaf put into the mouth of that so-called 'Noah's Dove,' and sent home again, to let her master know that the waters are abated from off the face of the ground.*

† *Pennsylvania Magazine of History and Biography*, vol. XXX, 286, 299.

‡ MSS. Records of St. Mary Ann's, Cecil County, Maryland. The eldest son, Benedictus Aurén, was married in 1738.

§ *Records of Holy Trinity (Old Swedes) Church*, 1–169.

Organ loft, Gloria Dei (Old Swedes)
From Sachse's *Justus Falckner Memorial*

[Among these books* were: thirty copies of the Bible; fifty copies of the *Manuale Sveticum*, Stockholm, 1691; one hundred psalm books (hymn books); fifty copies of the *Upsala Psalm-Book* in large type and fifty *Treasuries of the Soul* and five hundred copies of Campanius' Luther Catechism, † in the Indian tongue.]

June 6, 1698. "We set the first door which is intended for the Sacristy, the door on the north side by the choir, and then the others."

April 22, 1699. "To get from Hans Pietterson the Bell . . . which bell was given by Captain James Trent when he went away."

October 22, 1699. "On account of the necessity of the congregation engaging the well-learned and proper person to serve as bell ringer, Swen Colesberg."

December 5, 1699. "I rode up to Philadelphia with Mr. Carl Springer to receive the book chest and box." A copy of a letter, from Olaus Swebillius, Archbishop of Upsala, is entered as well as one from the Swedish Minister at London, the Hon. C. Leyonkrona which latter states that these books had been recommended "in the best manner to Mr. Penn, who intends to go by this ship on which the books are sent over and which is named *Canterbury*, who has promised me that as much as possible he will attend to them and I am persuaded that he will keep his promise.

After Easter, 1700. "When we agreed with Swen Colesberg to serve as bell ringer and schoolmaster, we promised that in the spring we would cut timber for a house here by the Church for permanent use for such pur-

* Acrelius, *History of New Sweden*, 366.

† A copy of this work is in the Archives of Zion's Lutheran Church, Philadelphia, and another is in the library of the Lutheran Historical Society, Gettysburg, Penna.

pose. . . . But on account of the sickness and other hindrances, nothing further could be done about it. . . . [Acrelius says: "Belfrey projected but never completed. Bell was hung upon a walnut tree in the church yard."]

6 April, 1707. "Palm Sunday. Makes mention of the books received 'according to the contents of His Royal Majesty's most gracious letter, dated Heilborg in Poland, April 20, 1704.' Among them, 4 Psalm books, quarto; 300 Swedish Psalm books, of which 100 are octavo and the rest duodecimo. . . . These books were divided into two parcels, half to Wicacoa, and the other half down here at Christina."

21 June, 1707. "Midsummers day . . . we raised the belfry on the north side down by the east corner of the church, right opposite a walnut tree. . . ." *

November 2, 1712. "I went to Philadelphia to receive the chest of books from the ship *Philadelphia*, Captain Spencer, which through God's grace had come over from Sweden: ten copies of the new revised Bible † in folio and four hundred well bound psalm books."

January 15, 1714. A number of letters from Dr. Svedberg, Bishop in Skara, entered, one dated August 28, 1713: "His Royal Majesty has also on my humble representation promised a bell and organ and 600 Psalm books and pay for a school master."

Propriety in singing was a matter of special regard on the part of the Swedish pastors, and the principles of church unity were commendably practiced.

Under Mr. Sandel at Wicacoa untimely singing was fined six shillings as a matter of church discipline; and a

* *Records of Holy Trinity (Old Swedes) Church*, 124.

† King Charles XII's Edition—Acrelius, 367.

fine spirit of religious co-operation was displayed when, in 1710, during the enlargement of Christ Church, that congregation held services at Gloria Dei. The Swedish service was closed at eleven o'clock in the morning, when the English service was begun, during which a Swedish hymn was sung as a stronger token of unity. Besides this, church cornerstone layings were many at which the Swedish clergy officiated.

The brothers Andreas, Samuel and Gustavus Hesselius, all familiar names in early Swedish American annals were closely related to the eminent Dr. Jesper Svedberg,* Bishop of Skara, who during his long episcopate never forgot his spiritual colony on the Delaware. Magister Andreas † Hesselius, afterwards Provost, and Rev. Samuel ‡ Hesselius successively followed Björk at Christina, though the latter was first sent to Wicacoa, as the successor to Sandel, and, for a time officiated at Neshaminy, Manatawny and Matson's Ford.

"When the creed is sung and the text [gospel] is read all must reverently stand, and no one go out of the church before the close of the service by the benediction," rules Rev. Andreas Hesselius, in the Holy Trinity Church book, under date of August 28, 1714, in describing a general parish meeting, and adds:

* Father of Emanuel Swedenborg, the philosopher and teacher.

† Provost Hesselius returned to Sweden in 1723, and became pastor of Gaguäf, in the diocese of Westerås. He translated into English, Svedberg's *God's Holy Law of Destiny*, and published *A Short Relation of the Present Condition of the Swedish Churches in America.*

‡ Rev. Samuel Hesselius, in 1731, also returned to Sweden and eventually was invested with the living of Romfertuna in Westerås.

§ *Records of Holy Trinity Church*, 196.

|| Acrelius, *History of New Sweden*, 276.

Gloria Dei (Old Swedes) Wicacoa
From Scharf and Westcott's *History of Philadelphia*

"The congregation was reminded . . . to have the music of the church performed in a proper, decent and devout manner, and that all who have received God's gift to be capable of singing with a pleasing voice, and with psalms to praise their God, ought by no means to neglect the gift and stand silent when one should lift his voice to God's glory.

"Also those who have not received the gift, or have not yet learned to sing, should by no means by their harsh and untrained voices make discord and be a hindrance to others, but either hear in silence or by low after singing, accustom themselves to the melodies and learn them better."

The Crown and the ecclesiastical authorities of Sweden continued meanwhile to supply Bibles and psalm books and to encourage the education of the children in the Swedish religion and language. On April 8, 1719, occurred, at Christina, the closing exercises of a year's school-keeping under the good master Gioding, and "when all was gone through with, Pastor Hesselius concluded the examination with a children's hymn and a blessing on the children, whereupon all separated towards evening with mutual pleasure and congratulation." *

Acrelius † says of Provost Hesselius that he was particularly solicitous for excellence in church singing and that during the singing he went around the church to aid where there was a tendency of failing. In a word, by his

* *Records of Holy Trinity Church*, 246, 423, 425.

† For sketch and portrait of Acrelius, *vide* Introduction to *A History of New Sweden, or, The Settlements on the River Delaware.* By Israel Acrelius, Provost of the Swedish Churches in America and Pastor of the Old Swedes' Church, Wilmington, Del. Translated from the Swedish, with an Introduction and Notes, by William M. Reynolds, D. D., member of the Historical Society of Pennsylvania. Published under the joint auspices of the Historical Societies of Pennsylvania and Delaware. Philadelphia, 1874.

effort to correct error and promote good he deserved "the honor of being called a man of order by all after times." *

From the return of Hesselius to Sweden, in 1723, until the coming of the Rev. Israel Acrelius in 1749, no Swedish school had been kept at Christina and christian teaching had become lax.

"On the women's side [of the church] no song was heard, and hardly a single person made use of a psalm book, though the pews were well supplied with books," wrote Acrelius in one entry on the church books. In another, however, he made the statement that, on his arrival, the Christina congregation sang their Swedish hymns without a leader, or foresinger as the original has it, and some of them astonishingly well. He added that, "The bell, too, was in need of re-casting having been cracked for many years."

In his illuminating description of visits made to the Ephrata Cloister in 1753, and to Bethlehem and Nazareth in 1754, Acrelius shows real appreciation of the musical life of the Mennonite and Moravian communities. A few extracts from his account may serve to indicate his artistic feeling.

At Ephrata, "the younger sisters are mostly employed in drawing. A part of them are just now constantly employed in copying musical note books for themselves and the brethren. I saw some of these upon which a wonderful amount of work had been expended." †

"We ‡ went and knocked at the Convent door. Their

* Acrelius, *History of New Sweden*, 276, 301.

† *Ibid.*, 375.

‡ *Ibid.*, 380. Hon. George Ross of Lancaster, a Signer of the Declaration of Independence, and Acrelius.

Prioress came out, and when she heard our request, she bade us remain in the church until the sisters came in the proper order to sing. We received an invitation, and went up a still narrower set of stairs than any that we had before seen, and came into a large room; in that there were long tables, with seats upon both sides of them. Here there were some of the sisters sitting, and writing their note-books for the hymns—a work wonderful for its ornaments. Six of them sat together and sang a very lovely tune."

Continuing, the annalist says of a chapel song-service, and, it may be that music it was which drew the Swedish Provost to Ephrata:

"The church was not large, and could be filled by some hundred persons. . . . When they were all assembled they sat for some moments perfectly still. . . . Father Friedsam * . . . finally sang in a low and fine tone. Thereupon the sisters in the gallery began to sing, the Cloister brothers joined in with them, and all those who were together in the high choir united in a delightful hymn which lasted for about a quarter of an hour." †

As the service proceeded, a psalm was sung, upon which the reverend writer made the comment:

"It is to be observed that to every psalm there are three different melodies, according to which the note-books are written by the sisters of the convent. Different brothers, as well as the sisters, understand vocal music, as does also Father Friedsam. When they sing, each holds a note-book as well as a psalm-book, both of which are of quarto size, looking into each alternately, which custom would be

* John Conrad Beissel, the then leader of the Ephrata Community.

† Acrelius, 388–9.

more difficult if the singing were not performed so regularly every day."

In the account of Bethlehem, the landscape beauties of which are likened to Konungahof, a summer residence of the king in southern Sweden, many details are given of the Moravian Brotherhood and cloister life which here can be but touched upon:

"Back in the church was a gallery, with a small unsightly organ.* . . . We first went up to the church, where Mr. Ritz † played for us on the organ. . . . We asked whether it was not possible to hear their music. . . . Just as we ‡ were standing before the unmarried Brothers' house, there came a blast from two trumpets up in the summer house, which stands on the forest-hill. They gave a charming sound and admonished us to go and behold more of the glories of Bethlehem.

"The Brethren were divided in their opinions as to whether we should sit in the organ gallery or down in the church. It was finally arranged that we should sit below, as the music sounded better there. The organ had the accompaniment of violins and flutes. The musicians were back in the gallery, so that none of them were seen. The men and women were in about equal numbers—between three and four hundred—all clean and neat. . . . After all had been collected during the playing of the music, one of their ministers . . . read some verses of a German hymn-book, after which they were sung with excellent music. Inasmuch as we, their guests, were, as they well

* Could this have been the Hesselius organ of 1746?

† The Rev. Matthew Reuz, who was occasionally sent from Bethlehem to preach to the Swedish people on the Delaware.—Acrelius, *History of New Sweden*, 410.

‡ Rev. Eric Unander, assistant minister at Racoon Church and successor to Acrelius, as rector of Holy Trinity.

knew, Lutherans, they were so polite as to read and sing some verses of our German hymns, e. g. *Come, Holy Ghost, descend, we pray*, etc., and *Zion with deep grief bewaileth.* This was their service which they called 'hour of singing.' And so it was, for the verses were alternately read and sung, five or six verses, as directed. We went out, and expressed our gratification with the music with which they were much pleased." *

After seven years' service the music-loving, scholarly Provost delivered his farewell sermons in the six different congregations, or missions, where he had commonly taught, and returned, in 1756, to Sweden.†

"On March 25, 1772 [the Christina congregation, at that time under the charge of Provost Lawrence Girelius] began a subscription for a new bell for the church, which by 1 of May, amounted to 35 £ currency, which was sent by Captain Falconer to London with directions to purchase one as good as he could get for the money, but if it seemed best to give 3 or 4 £ more than the sum sent, if he will advance it the congregation will make it up when he should return with the bill.

"November 8th, 1772. After the close of Divine service in Swedish, the Council informed the Congregation that the bell which was sent for to London at the expense of the congregation, had arrived with Capt. Falkoner, in safety, and was now in the church. It was found to be four times as large as the old one and gave a very good sound, that it was believed might be heard five or six miles around if it could be hung properly and sufficiently high. But where could we hang it? The old steeple was so rot-

* Acrelius, 413–414.

† He was appointed to the pastorate of Fellingsbro, in the diocese of Westeräs, dying in the year 1800, at the age of eighty-six years.

ten that it would be dangerous to hang it therein, besides being so low that the church took away a great part of the sound on the south side. . . . It was resolved that we would try to build a new steeple or tower at the west end of the church, and of stone.

"A subscription was started by those present, and 120 £ was raised. It was resolved in the meantime the old steeple should be so repaired that the bell could be hung in it for the present, which was done." *

At Wicacoa, during the incumbency of Rev. John Dylander, fifth rector of Gloria Dei, 1737–1741, morning service was conducted by him at eight o'clock in German, High Mass later in Swedish, and vespers in English. Through his zeal many needed repairs were made to the church † building and "A small, new and fine organ was put up in the church." † He frequently supplied the Germans at Lancaster with religious services as well as those at Germantown, where he consecrated a stone church built by the Germans in 1730. To the English he gave satisfaction and sometimes conducted services for them. But his good work was terminated by his early death on November 2, 1741. He was buried before the chancel ‡ at

* August 1', 1802. At a special meeting of the vestry, the subject of erecting a belfry came up for consideration. "Whereupon it was *Resolved*, That the belfry shall be built at the west end of the church, twelve by fourteen feet, and thirty-four feet high, of stone and brick with a sufficient cupola to swing the bell in above the roof."—*Records of Holy Trinity (Old Swedes) Church*, 496, 497–8, 536.

† Cf. Acrelius, *History of New Sweden*, 237, 238.

‡ The inscription on his memorial stone is in tribute to his gift of song, for he was a sweet singer in Israel:

"While here he sang his Master's praise;
The listening angels heard his song,
And called their consort soul away,
Pleased with a strain so like their own."

LECTIONES
in omnes
PSALMOS
DAVIDIS:

In quibus

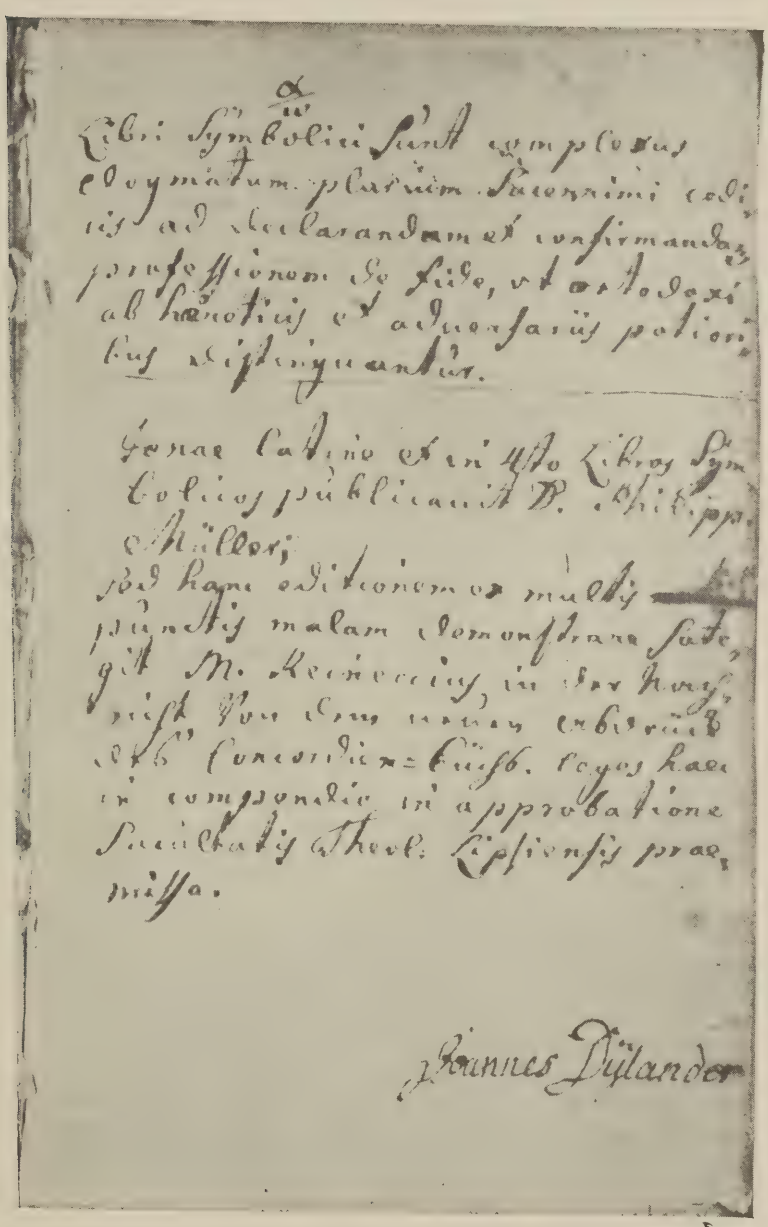
Per Analysim, &, ubi opus est, per Quæstiones sensus diucidè ac succinctè enu-
datur, nec non Documenta ubivis eliciuntur, &
ad Usus suos dextrè applicantur.

Opus omnibus qui pietatem olunt, ac imprimis Verbi Ministris, perutile.

AUTHORE
R. & Cl. Dn. GUILIELMO AMESIO,
SS. THEOLOGIÆ DOCTORE; ac nuper ejusdem
Facultatis in Ill. Frisor. Acad. Professore.

LONDINIS
Excudebat *J. D.* impensis *Andreæ Kembe,*
& *Johannis Hardesty.* 1647.

Psalms used in Gloria Dei



Libri Symbolici sunt complexus
dogmatum plurium Sacerrimi codi-
cis ad declarandam et confirmandam
professionem de fide, ut ortodoxi
ab haereticis et adversariis potiori-
bus distinguantur.

Tenae latine et in 4to Libros Sym-
bolicos publicavit D. Philipp.
Müller;
sed hanc editionem ex multis
punctis malam demonstrare sate-
git M. Reineccius, in der Nach-
richt von dem neuen Abdruck
des Concordien-Buchs. leges haec
in compendio in approbatione
Facultatis Theol. Lipsiensis prae-
missa.

Joannes Dylander

(Old Swedes) Church, by Rev. John Dylander

Gloria Dei in the presence of a great multitude of people, and was honored in a funeral sermon, in English, by the Rev. Peter Tranberg of the Christina Congregation.

Dylander's successors at Gloria Dei, Naesman, Parlin, the godly Provost von Wrangel* and the rest, met difficulties created by the more or less enforced seven years pastoral relations. Not the least of these were the recurring repairs to the church buildings. As early as 1755, the "new and fine organ" of 1740 made its appeal for renewal.

Progress there was spiritually and, doubtless, musically, though little change is observable in the conduct of Swedish church music during the second half of the Eighteenth Century. Under the Swedish Mission,† between 1696 and 1791, no less than twenty-four clergymen of distinguished scholarship, as well as much sacred musical literature was sent over to Christina, Wicacoa and their united congregations. In these churches Sweden preserved the simple liturgy of her national church in her national tongue until, with the return of Provost Lawrence Girelius to Sweden in 1791, the Swedish mission closed. By the establishment and maintenance of these churches Swedish music became part of the warp and woof of the church music of the Colony, State and Commonwealth. In no other racial

* The efforts of Provost Charles Magnus von Wrangel, eighth rector of Gloria Dei, secured the establishment of the parishes of St. James, Kingsessing, and Christ Church, Upper Merion, together with the charter, in 1765, for the United Swedish Lutheran Churches of Wicacoa, Kingsessing and Upper Merion. For sketch of the life and labors of this devoted priest of the church *vide* Acrelius, 345–350; and for portrait of, by Hesselius, *vide The American Scandinavian Review* January, 1915.

† Cf. *A Brief Account of the Swedish Mission*. By Rev. Nicholas Collin, dated December 10, 1791, and printed in *The Pennsylvania Magazine of History and Biography*, XVI, 349–358. *Vide* also Ferris' *Original Settlements on the Delaware*, 184–5, and Clay's *Annals of the Swedes*.

group of corporate Pennsylvanian musical life are the records so early or so complete as to bells and their ringers, church music and organs.

Of Swedish secular music during this and the earlier period little is definitely known. Viking sagas, folk songs and dancings must have been common at their social gatherings, and of these there were many.

The folk songs of Sweden are among the most melodious of the world and of great age. More tender than those of Denmark, less tragic than those of Norway, less monotonous than those of Finland. As long ago as 1631 Gustavus Adolphus made some effort in the direction of preserving Swedish folk-music, but no systematic collection was published until 1814–16.*

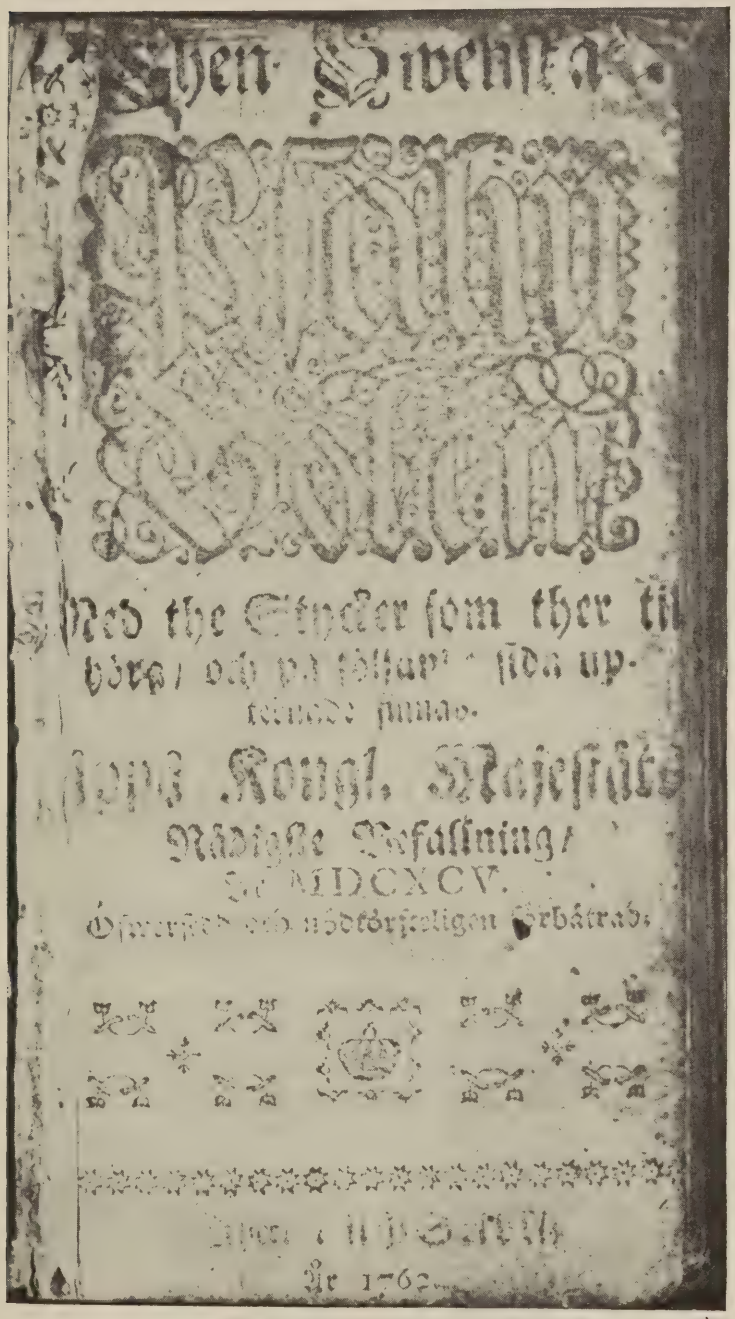
So it may be said with assurance that the Swedes on the Delaware, with their rich heritage of legends, ballads and homely customs must frequently, when the day was done, have broken forth into the songs of the northland. Perchance into that fine folk song of unknown antiquity beginning:

> "Till Osterland vill jag fara."
>
> "Now far, far eastward I'll hie me,
> Where waiteth my loved one for me,
> Past the mountains high and valleys
> All under a green linden tree."

Their clergy, too, fresh every seven years from the academic centers of the home land, brought with them to Pennsylvania a substantial contribution from the old-world musical culture. These men, bred in the school of Luther,

* Cf. *Songs of Sweden. Eighty-Seven Swedish Folk- and Popular Songs.* Collected and Edited by Gustaf Hägg. The English Translations by Henry Grafton Chapman New York, 1909.

Title pages of Collection of Swedish Hymns



Used in Gloria Dei (Old Swedes)

well understood the power of music and could not fail to have known the works of Bach, Händel and Haydn, nor fail to impart something of the spirit of these masters to their people. With their inherited musical feeling, fostered by the Church, there can be no doubt that the descendants of the early Swedish settlers took the same part in the Philadelphia concert and other musical life of the Eighteenth Century as in its Church music of the same period.

Swedish wood carving of Cherubim on organ loft of Gloria Dei, brought over by the early Swedes. Its inscriptions in English reads: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.—*I*. 9: 2. Glory to God in the Highest.—*St. Luke* 2: 14. *Courtesy of the Rector and Vestry of Gloria Dei.*

Mons Gustaff Hesselius, Swedish organ builder and portrait painter, was born in 1682, and, like his brothers, Magisters Andreas and Samuel, at Folkarna, in southern Dalecarlia, Sweden, of a family eminent for piety and learning, which had its roots deep down among the mountain folk of that region. His arrival at Christina, on the Delaware, in May, 1711, with his brother Andreas, the newly appointed Swedish missionary, is noted by Provost Björk on Holy Trinity Records, with the further informa-

tion that, "after a few weeks he flyted on account of his business to Philadelphia."

How long Hesselius remained at Philadelphia at this time is uncertain, as is his business; but he was shortly thereafter living in Queen Anne parish, Prince George County, Maryland, where, in June, 1720, he was not only engaged to paint the church of St. Barnabas, inscribe scriptural passages on the Communion Table, and decorate the Altar, but was, on Tuesday, September 5, 1721, commissioned to paint the Last Supper, as an altar piece, for which latter he was to receive £17, when finished. This was seven years prior to the arrival of John Smibert commonly regarded as the father of painting in the Colonies.

Hesselius * was again in Philadelphia, before 1734, since about this period he painted much if not all of the wood-work of the State House,† later Independence Hall. In 1736 he purchased a house and lot on the north side of High Street, below Fourth, where he afterward resided, and, having qualified as a citizen of Philadelphia, September 26, 1740, there continued a varied and interesting career, as can be sensed from his advertisement in the *Pennsylvania Gazette* for December 11, 1740:

"Painting done in the best manner by Gustavus Hesselius from Stockholm and John Winter from London. Vig. Coat of Arms drawn on Coaches, Chaises, &c., or any

* *The History of Philadelphia*, Scharf and Westcott (1884), confuses Gustavus Hesselius with his son, John Hesselius, and ascribes to the latter the the portraits of Joshua Maddox, merchant, his wife Mrs. Maddox and their daughter, Mrs. John Wallace. It is not probable that so important a group, with the signatures "Hesselius, 1751," would have been the work of the son who was then but twenty-three years of age; nor is it always possible to differentiate between the signatures, G. Hesselius and J. Hesselius.

* Etting's *History of Independence Hall*, 14.

kind of Ornaments, Landskips, Signs, Shew-boards, Ship and House painting, Guilding of all sorts, Writing in Gold or Color, old Pictures cleaned and mended &c."

A portrait painter of no mean excellence was Hesselius,* as will be seen from the portraits of himself and wife Lydia in the possession of the Historical Society of Pennsylvania. Other of his known portraits are Robert Morris, father of the financier of the Revolution, and Rev. Charles Magnus von Wrangel, the original of the latter in the Church of Sala, Sweden, also those of Judge William Smith of New York and his first wife, Mary Hett, signed and dated "G. H. 1729," and now in the Cleveland Art Museum.

It was probably in the summer of 1735 that he executed for John Penn the portraits of the Delaware Indian chiefs "Lapowinsa" and "Tishcohan." † The portraits are signed "Hesselius," and, in Penn's *Journals and Cash Books* is the entry, under date of "Philadelphia, anno 1735, the 6th month, the 12th," "The Propr. J. Penn Dr to Cash £16. Paid on his order to Hesselius the Swedish Painter." His "Crucifiction" was exhibited in Philadelphia in February, 1748, and attracted attention. No list of his portraits has appeared in print, but many that, without doubt, are his have been attributed to his son.‡

* For sketch and portrait of Gustavus Hesselius, by the late John W. Jordan, Litt. D., *vide*, *Pennsylvania Magazine of History and Biography*, vol. XXIX, 128–133; also, *The American Scandinavian Review* for January, 1915.

† *Vide* Lindeström, *Geographia Americæ*, Translated and edited by Amandus Johnson, Plates 43, 44.

‡ Cf. Loan Exhibition of Historical Portraits, Pennsylvania Academy of Fine Arts, 1887–1888.

MR. GUSTAVUS HESSELIUS

MRS. GUSTAVUS HESSELIUS

It is however as a maker of spinets * in Philadelphia, in 1743, and as a recognized organ builder that interest in Hesselius here centers. The pipe organ, built by him for the Moravian Congregation at Bethlehem,† Pennsylvania, and for which the records of the church show him to have been paid £25 in the spring of 1746, after it had been put in place by his foreman, John G. Klemm, ‡ has long been considered the *first* organ constructed in the Colonies. But was it? Since he could and did build organs, he doubtless built, or was instrumental in building one for Holy Trinity, the Christina Church, in fulfilment of the promise of His Royal Majesty, Charles XII of Sweden, mentioned in Bishop Svedberg's letter of August 28, 1713, to Provost Björk. For this purpose he may have accompanied his brother, Rev. Andreas Hesselius to Pennsylvania. He probably helped install at Christ Church, Philadelphia, the organ purchased from Sprogell in 1728, and, it is more than probable that he constructed the "small, new and fine organ" for Gloria Dei, Wicacoa, in 1740. Indeed he may have returned to Philadelphia with the latter in view. With a recognized organ builder in a city where organs are known to have been built during his residence, it is fair to conclude that the resident organ builder built the local organs of his time.

In his religious affiliations Hesselius seems not to have held continuously to the church of his fathers. Between

* *Pennsylvania Magazine*, XVI, 473, Note.

† For description of this organ *vide* an account of by Rev. John Christopher Pyrlaeus.

‡ Cf. *Colonial Organ Builders of Pennsylvania*, by John W. Jordan, Litt. D., *Pennsylvania Magazine*, XXII, 231–3; also Drummond's *Early German Music in Philadelphia*, 18.

1743 and 1750 his name appears on the registers * of the Moravian church in Philadelphia and there are frequent personal references to him in the correspondence between Bishop Cammerhoff and Count Zinzendorf. At his death, May 25, 1755, he was interred at Gloria Dei.

By his will of June 10, 1750, he bequeathed "to my son John, my chamber organ," † and named his children Elizabeth, John, Mary, Lydia and Sarah. These children and their children inherited some of the gifts of their especially gifted sire.

John Hesselius, portrait painter, the only son, born in 1728, died April 9, 1778, and was buried at Bellefield, his estate on the Severn, near Annapolis, Maryland. He married and left issue, one son and three daughters. Was a subscriber to the Philadelphia Dancing Assembly of 1749; vestryman of St. Ann's, Annapolis, in 1763 when he was "ordered to apply to Mr. Feyring,‡ organ maker of Philadelphia, now in this Province § to put the church organ in Repair and Tune." It is said of him that he painted the greater part of the family portraits in the old mansions of Maryland and that in a respectable manner. He had the distinction of being an early, perhaps the first, instructor of Charles Wilson Peale, whose son Rembrandt Peale described him as of the school of Sir Godfrey Kneller.‖

* Reincke, *Register of Moravians*, 95, 99.

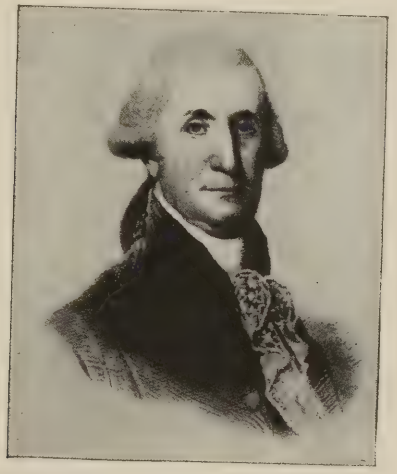
† "A small organ," belonging to Benjamin Morgan, was advertised for sale in 1748; and a "Large" one, the property of the late Peter Kook in 1750. *Pennsylvania Journal*, July 7, 1748 and January 2, 1750.

‡ Drummond's *Early German Music in Philadelphia*, 21.

§ *Maryland Magazine of History*, X, 39–40.

‖ Fielding's *Dictionary of American Painters, Sculptors and Engravers* says he painted portraits in Philadelphia in 1750.

Lydia Hesselius, youngest daughter of Gustavus and Lydia Hesselius, married David Henderson, Esq., of Philadelphia. Her eldest son John Henderson, was organist of St. Paul's Church, Philadelphia, and is buried in its church yard. Another son, Gustavus Hesselius Henderson, surgeon in the South Carolina Navy during the Revolution on the frigate *South Carolina*, died January 7, 1784, and is also buried at St. Paul's. Her daughter, Lydia Henderson, who died January 17, 1812, aged about fifty, married January 8, 1801, Adolf Ulric Wertmüller, the distinguished Swedish artist, whose celebrated portrait of Washington is quite unlike any other delineation of the first President of the United States. Both Wertmüller and his wife are buried at Gloria Dei.



PORTRAIT OF WASHINGTON
Painted by Wertmüller, in Philadelphia, in 1794

AMERICAN INDIAN MUSIC IN PENNSYLVANIA

AMERICAN INDIAN MUSIC IN PENNSYLVANIA

There is, perhaps, little to warrant the suggestion that Indian music has a place in Colonial history. A brief notice of the existence of such an interesting item of ethnological study, is, however, due that vanishing race, whose influence upon our ancestors, our music, our poetry is greater than has yet been fittingly recognized.

Indian music is co-extensive with tribal life, for every public ceremony, as well as each important act in the career of an individual, has its accompaniment of song. Music,* says one writer on Indian story and song, envelops the Indian's individual and social life like an atmosphere. The music of each ceremony has its peculiar rhythm, so also have the classes of songs which pertain to individual acts; fasting and prayer, setting of traps, hunting, courtship, playing of games, facing and defying death. In every experience of life from birth to death the Indian sang. An Indian can determine at once the class of a strange song by the rhythm of the music, but not by that of the drum-beat, for the latter is not infrequently played in time differing from that of the song. In structure the Indian song follows the outline of the form which obtains in our own music—a short, melodic phrase built on related tones which we denominate chord lines, repeated with more or less variation, grouped into clauses, and correlated into periods. The compass of songs varies from one to three octaves.*

* From a valuable article on *Indian Music* by Alice C. Fletcher, in Handbook of American Indians, part i (1907), Bureau of American Ethnology, Smithsonian Institution, *Bulletin No. 30*, 958.

"Some songs have no words, but the absence of the latter does not impair the definite meaning; vocables are used, and when once set to a melody they are never changed. Occasionally both words and vocables are employed in the same song. Plural singing is generally in unison on the plains and elsewhere, the women using a high, reedy, falsetto tone an octave above the male singers. Among the Cherokee and other southern tribes, however, 'round singing' was common. Men and women having clear, resonant voices and good musical intonation compose the choirs which lead the singing in ceremonies, and are paid for their services. Frequently two or three hundred persons join in a choral, and the carrying of a melody in octaves by soprano, tenor and bass voices produces harmonic effects."

"Songs are the property of clans, societies, and individuals. Clans and societies have special officers to insure the exact transmission and rendition of their songs, which members alone have the right to sing, and a penalty is exacted from the member who makes a mistake in singing. The privilege to sing individual songs must sometimes be purchased from the owner. Women compose and sing the lullaby and the spinning and grinding songs. Among the Pueblos the men joined in singing the latter and beat time on the floor as the women worked at the metate. Other songs composed by women were those sung to encourage the warrior as he went forth from the camp, and those sung to send to him, by the will of the singers, strength and power to endure the hardships of the battle."

In ceremonial songs, which are formal appeals to the supernatural, accuracy in rendering is essential, as otherwise "the path would not be straight"; the appeals could not reach their proper destination and many evil results would follow. Consequently, when an error in singing

occurs, the singer stops at once, and either the song or the whole ceremony is begun again; or, as in some tribes, an act of contrition is performed, after which the ceremony may proceed.

To accompany their ceremonial dances there are songs of different classes, as martial, bacchanalian and amorous, "in which the steps of the dancers follow the rhythm of the drum, which frequently differs from the rhythm of the song. The drum may be beaten in 2/4 time and the song be in 3/4 time, or the beat be 6/8 time against a melody in 3/4, or the song may be sung in a rapid tremolo beating of the drum. The beat governs the bodily movements; the song voices the emotion of the appeal. The native belief which regards breath as the symbol of life is in part extended to song; the invisible voice is supposed to be able to reach the invisible power that permeates nature and animates all natural forms. The Indian sings with all his force, being intent on expressing the fervor of his emotion and having no conception of an objective presentation of music. The straining of the voice injures its tone quality, stress sharpens a note, sentiment flattens it, and continued 'portamento' blurs the outline of the melody, which is often further confused by voice pulsations, making a rhythm within a rhythm, another complication being added when the drum is beaten in a measure different from that of the song; so that one may hear three rhythms, two of the contesting, sometimes with syncopation, yet resulting in a well-built whole. It has always been difficult for a listener of another race to catch an Indian song, as the melody is often 'hidden by overpowering noise.' When, however, this difficulty has been overcome, these untrammeled expressions of emotions present a rich field in which to observe the growth of musical form and the beginning of

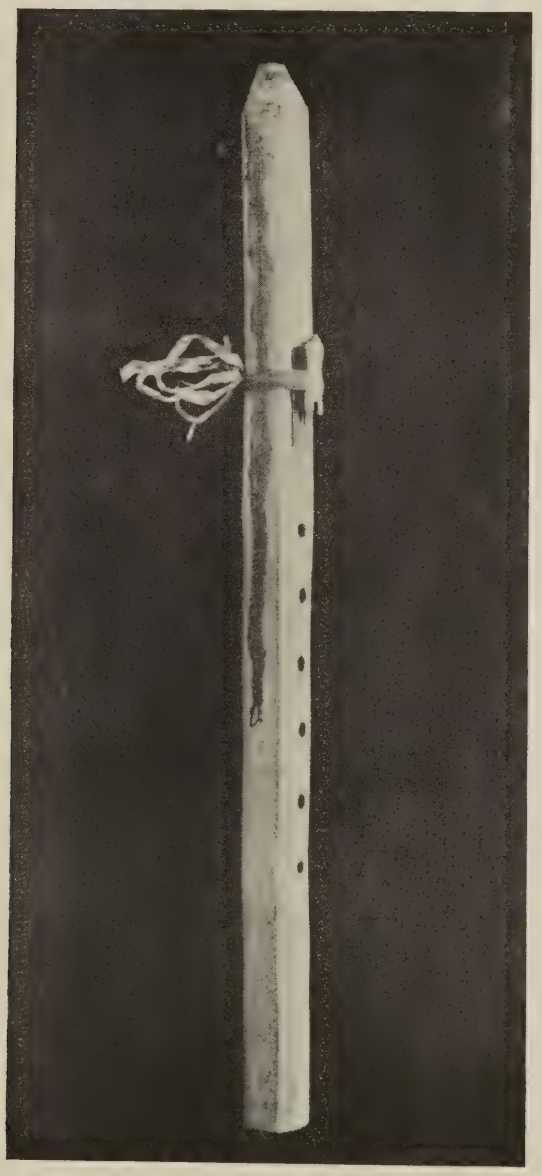
musical thinking. They form an important chapter in the development of music. Apart from this historic value, these songs offer to the composer a wealth of melodic and rhythmic movements, and that peculiar inspiration which heretofore has been obtained solely from the folk-songs of Europe." *

Professor Jean B. Beck, the learned philologist of the University of Pennsylvania, treating of Indian music generally, points out that the Indian chant cannot be written down in the precise intervals of modern musical notation, with its divisions into half tones. Like the old Greek hymns, it wavers and fluctuates with emotional stresses which require the abolition even of half or quarter tones, as in the glissando of a violin.

It is the voice itself, continues Dr. Beck, apart from the instrumentation of drums or flutes, which imitates the elemental forces of the universe. "If it sings of the wind, it rises or falls with the wind. If it addresses the Great Spirit, it leads off at a height of stirring salutation, as in a Te Deum, and descends to a profoundly reverential humility. It has a constantly varying 'modality:'—that is to say, it follows the variable sentiment of the performer; it may be imperative or optative, as in the case of spoken language."

Drums vary in size and structure, and certain ceremonies have their peculiar type. On the northwest coast a plank or box serves as a drum. Whistles of bone, wood or pottery, some producing two or more tones, are employed in some ceremonies; they symbolize the cry of birds or animals or the voices of spirits. Pandean pipes, which

* *Ibid.*, *Bulletin 30*, 958–960, Bureau of American Ethnology, Smithsonian Institution (1907).



Flageolet (Lover's Flute)
Bureau of American Ethnology, *Bulletin 53*, Plate 2

occur in South America, were unknown in the northern continent until recent times. In the southwest notched sticks are rasped together or on gourds, bones, or baskets, to accentuate rhythm. The flageolet is widely distributed and is played by young men during courtship; it also accompanies the songs of certain Pueblo ceremonies. The musical bow is used by the Maidu of California and by the Tepehune, Cora, and Huichol tribes of the Piman stock in Mexico. Among the Maidu this bow plays an important part in religion and much sorcery is connected with it.*

"On occasions of feasting and dancing, the music of the Southern Indians, both instrumental and vocal, was of that simple, primitive kind, adapted to mark the time required for the saltatory movements in which the performers indulged. Measured sounds there were, but melody and harmony were wanting. The cane flute, the drum and the rattle, constituted the principal musical instruments in vogue among the Southern tribes. The form of the decorated reed-flute or recorder has been preserved for our information, and we are also familiar with the shape of the hand rattle. 'For their musicke,' says Capt. John Smith, 'they use a thicke Cane on which they pipe as on a Recorder. For their warres they haue a great deepe platter of wood. They cover the mouth thereof with a skin, at each corner they tie a walnut, which meeting on the backside neere the bottome, with a small rope they twitch them together till it be so taught and stiffe, that they may beat upon it as upon a drumme. But their chiefe instruments

* Much relating to Indian music can be found in the Reports of the Bureau of American Ethnology: 1885–1886, Objibway Songs; 1884–1885, Drums, Whistles, &c., of Indians of Chiriqui, Columbia; 1892–1893, Songs of the Sioux; Songs of the Cheyenne; Songs of the Arapahoe; Songs of the Paiute with words and notes; 1905-1906, Omaha Music.

are Rattles made of small gourds or Pumpeon's shells. Of these they use Base, Tenor, Countertenor, Meane and Treble. These, mingled with their voices sometimes twenty or thirtie together, make such a terrible noise as would rather affright than delight any man.' " *

This description will apply in large degree to the Indian tribes who inhabited Pennsylvania, Maryland and Virginia as the Delawares were continually at war with the Southern Indians and would absorb some of their habits.

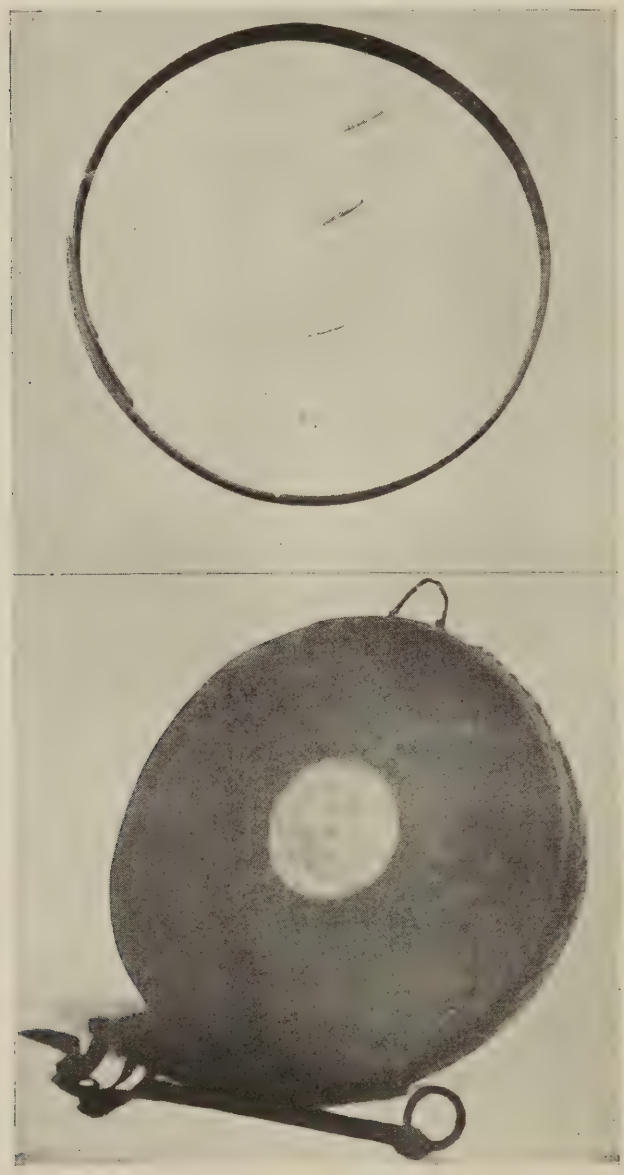
The rattle appears to have been the most universal instrument, made often of gourds, or of a turtle-shell filled with pebbles. To the skin-drum might be added the whistle, and frequently the flute. Every act of life had its appropriate melody, from the setting of the traps to defying death itself. Loskiel † asserts that the whole musical outfit of the Delawares consisted of a single drum, adding, however, that for the war-dance, a fife ‡ (or flute) was added, made of reed, with a shrill note.

The drum of deerskin, stretched taut over the section of a small hollow tree, with perhaps a cane flute and rattle, formed the usual orchestra. National and religious ceremonies and the war dances of fearsome sound, were accompanied by these rude instruments, always with the low hum of the drummer, keeping exact time and step. The beginning of the hunt; the language of Nature in storm and wind; the voice of the Great Spirit or *Manitou;* all these themes, besides the impromptu dance and the joy over the

* Peter Jones, *Antiquities of the Southern Indians*, 90.

† *Geschichte der Mission des evangelischen Bruder unter der Indianern in Nordamerika*, durch Georg Heinrich Loskiel. Barby: 1789. Translated into English by Christian Ignatius Latrobe, London: 1798; 104.

‡ *Ibid.*, 106.



Moccasin Game Drum

The upper figure shows the arrangement of one of the three cords inside the drum together with the pegs fastened thereto.—Bureau of American Ethnology, *Bulletin 53*, Plate 3.

successful chase, were celebrated in rude song. Some of these were more strange than musical. For instance, the old Grandmother prepares the pemmican meat in the meat-cutting festivity:

Bring the stone knife,
Bring the stone knife!
Then hang the meat up to dry, ye, ye,
Then hang the meat up to dry, ye, ye!

Says Grandmother, yo, yo,
Says Grandmother, yo, yo!
When it is dry she will make pemmican,
Says Grandmother, yo, yo!

It is said that such songs as this are not fragments of longer compositions, but are complete in themselves. All join in singing them, and they are many times repeated.

"The principal sacred ceremony of the Delawares was the dance and accompanying song. This song was called *kanti kanti*, from a verbal found in most Algonkin dialects with the primary meaning to sing. . . . From this noisy rite, which seems to have formed a part of all the native celebrations, the settlers coined the word *cantico*, which has survived and become incorporated into the English tongue.*

"Zeisberger † describes other festivals, some five in number. The most interesting is that called *Machitoga*, which he translates 'to sweat.' This was held in honor of 'their Grandfather, the Fire.'"

The Indians of New Jersey and the larger part of Pennsylvania belonged to the Delawares,‡ a division of the Lenni-Lenape nation. They inhabited the Delaware

* Brinton, *The Lenape and Their Legends*, 73.

† De Schweinitz, *The Life and Times of David Zeisberger.*

‡ *Vide* Howard M. Jenkins' *Pennsylvania, Colonial and Federal*, for description of these Indians.

Valley and the land along its tributary branches. According to the late Dr. Daniel G. Brinton, the eminent ethnologist of Philadelphia, the Lenape were divided into three sub-tribes.*

1. The Minisi, Monseys, Montheys, Munsees, or Minisinks, "people of the stony country, or briefly mountaineers." These lived in the mountainous region at the headwaters of the Delaware, above the Forks, or junction of the Lehigh river. † Their hunting grounds embraced land in the three colonies of Pennsylvania, New York and New Jersey.

2. The Unami, or Wonameys, "people down the river." Their territory lay along the right bank of the Delaware river, extending southward from the Lehigh Valley. ‡

3. The Unalachtigo, properly W'nalāchtko, "people who live near the ocean." The principal seat of this subtribe was on the affluents of the Delaware near the present city of Wilmington. Its population, to further quote Dr. Brinton, "was however very sparse owing to the predatory incursions of the Susquehannocks, whose trails, leading up the Octorara and Conestoga, and down the Christina and Brandywine creeks, were followed by war parties annually who desolated the west shores of the Bay and lower river." §

* Dr. Daniel G. Brinton, *The Lenape and Their Legends*, with the *Complete Text and Symbols of the Walam Olum*, in Library of Aboriginal American Literature, 1885, 36–37.

† Heckewelder states that the Minisi territory extended up the Hudson as far as tide-water, and "westward far beyond the Susquehannah." This statement Dr. Brinton asserts "is surely incorrect." *Ibid.*, 37.

‡ It was with these and their southern neighbors, the Unalachtigos, that Penn dealt for the land ceded to him in the Indian deed of 1682. *Pennsylvania Archives*, Vol. 1, 540–1.

§ *A Brief Relation of the Voyage of Captayn Thomas Yong*, in MASSACHUSETTS HISTORICAL SOCIETY COLLECTIONS, 4 series, vol. ix, 119.

These three sub-tribes had each its totemic animal from which it claimed a mystical descent. The Minsi had the Wolf—*Ptuksit*, round foot; the Unamie the Turtle—*Pokoango*, the crawler; and the Unalachtigo the Turkey—*Pullaeu*, non-chewing, referring to the bird's manner of swallowing food.*

"The Unamis claimed and were conceded the precedence of the others, because their ancestor, the Turtle, was not the common animal, so called, but the great original tortoise which bears the world on its back and was the first of living things." †

The mental and moral character of the Delawares was differently estimated by those who had the best opportunities for judging. Captain Thomas Young, one of the first explorers of the Delaware (1634), describes them as "very well proportioned, well featured, gentle, tractable and docile." Lindeström, ‡ Campanius and the missionaries Barnard and Zeisberger are less favorable in their descriptions, while Heckewelder writes: "I do not believe that there are any people on earth who are more attached to their relatives and offspring than these Indians are." §

* Cf. Charles P. Keith's *Chronicles of Pennsylvania, 1688–1747*, chap. iv, 90–122, for an account of the Lenni Lenape and their relation to Pennsylvania.

† Cf. Brinton, *The Lenape and Their Legends*, 132; *Journals of a Voyage to New York in 1679–80* by Jasper Dankers and Petrus Sluyter, 268. Translations in Vol. I of *Transactions of the Long Island Historical Society* (Brooklyn, 1887); Schoolcraft, *History and Statistics of the Indian Tribes*, vol. i, 390.

‡ Peter Mar ensson Lindeström, *Geographia Americae, with An Account of the Delaware Indians.* Translated by Amandus Johnson (Phila., 1925), pp. 191–194.

§ John Gottlieb Ernestus Heckewelder's MSS. in COLLECTIONS OF THE AMERICAN PHILOSOPHICAL SOCIETY. *Vide*, also, *Account of the History, Manners and Customs of the Indian Nations who once Inhabited Pennsylvania and the Neighboring States* (Phila., 1818).

"Their action towards the Society of Friends in Pennsylvania," says Brinton, "indicates a sense of honor and a respect for pledges. Amidst all the devasting incursions of the Indians in North America, it is a remarkable fact that no Friend who stood faithful to his principles in the disuse of all weapons, the cause of which was generally well understood by the Indians, ever suffered personal molestation from them." *

The primitive religious conceptions of the Delawares resembled closely those of the other Algonkin nations and were founded on those general mythical principles which existed widely throughout the new world—the worship of Light, of the Four Winds, and of the Totemic Animal. †

The familiar Algonkin myth of the Great Hare, distinctly a myth of Light, was also well known to the Delawares and they applied to this animal, also, the appellation of the Grandfather of the Indians. ‡ Like the fire, the Hare was considered their ancestor, and in both instances the Light was meant, fire being its symbol, and the word for hare being identical with that of brightness and light. §

The historical songs of the Lenape, or Delawares, are little known. Their symbolic writing was intricate and difficult. Much of their songs had to do with the worship of Light, of the Four Winds and of the arrival and departure of the Soul. Their doctrine was that at death the soul took its departure through the Milky Way to the South,

* *An Account of the Conduct of the Society of Friends Toward the Indian Tribes*, 72 (London, 1844).

† Brinton, *The Myths of the New World*, chap. vi; *American Hero Myths*, chap. ii.

‡ Loskiel, *Geschichte der Mission*, 53.

§ Campanius, *Account of New Sweden*, Book III, chap. xi.

where it would enjoy happiness for a period,* and from thence could return to be born again into the world.† "You are about to visit your ancestors," the dying Indian was told, and most observers agree that he had none of that contempt of death sometimes ascribed to him.†

The song of the Delawares, known as the *Walum Olum*, or "The Red Score of the Lenâpe," has been translated into English by Dr. Brinton. Space cannot here be given to its great length, but the beauty and imagination of the curious song must inevitably make its appeal to the reader. It is in three distinct parts, or divisions: The formation of the universe, the deluge, the migrations and wars of the tribes.

The MS. from which this was done, "is a small quarto of forty unnumbered leaves," says Dr. Brinton, "in the handwriting of Rafinesque. It is in two parts with separate titles. The first reads:—

Wallamolum.

First Part of the painted-engraved || traditions of the Linni linapi, &c || containing || the 3 original traditional poems. || 1. on the Creation and Ontogony, 24 verses. || 2. on the Deluge, &c. 16 v. || 3. on the passage to America, 20 v. || Signs and Verses, 60 || with the original glyphs or signs || for each verse of the poem or songs || translated word for word || by C S. Rafinesque || 1833.

The title of the second part is:—

Wallam—Olum.

First and Second Parts of the || Painted and engraved traditions || of the Linni linipi.

II. Part.

Historical Chronicles or Annals || in two Chronicles.

* *Cf.* Loskiel, *Geschichte*, 48, 49; Brainerd, *Life and Journal*, 314, 396, 399, 400; De Schweinitz, *Life of Zeisberger*, 472.

† Heckewelder, MSS.

1. From arrival in America to settlement in Ohio, &c., 4 chapters each of 16 verses, each of 4 words, 64 signs.

2d. From Ohio to Atlantic States and back to Missouri, a mere succession of names in 3 chapters of 20 verses—60 signs.

Translated word for word by means of Zeisberger and Linapi Dictionary. With explanations, &c.

By C. S. Rafinesque, 1833.

An extract will serve to show the Indian imagery:

At first, in that place, at all times above the Earth
On the Earth (was) an extended fog and there the great Manito was.
At first, forever, lost in space, everywhere, the great Manito was.
He made the extended land and Sky:
He made the Sun, the Moon, the Stars:
He made them all to move evenly.
Then the wind blew violently, and it cleared and the water flowed off far and strong:
And groups of islands grew newly, and there remained.
Anew spoke the great Manito, a manito to manitos,
To beings, mortals, souls and all.

The creation of man and beast and all living things is described: the coming of Evil and the Evil Spirit where before "all had cheerful knowledge, all had Leisure, all thought in gladness." Followed, unhappiness and eventually, Death. "All this took place of old on the Earth, beyond the great Tide-waters at the first." Then came the Snake and the Flood, after which Nanabush, the "Strong White One," grandfather of Beings, and Men, who lived on the Turtle Island, created the Turtle; . . . "After the rushing waters (had subsided) the Lenape of the Turtle were close together, in hollow houses, living together there." . . . All the cabin fires were disquieted, and all said to their Priest, "'Let us go'—To the Snake land, to the West, they went forth, going away, earnestly grieving."

This strange and beautiful medley of legend has great value for the student of folk-lore, and is said to date back

to ancient days. But the old question will arise: How much had the Indians taken from the earliest missionaries. and, after assimilation, returned again to the English in an aboriginal form?

Another authority on the Indians of the Delaware Valley * describes a kind of antiphonal singing among the Lenape, a chorus in which men and women take part responsively. Their songs are in general warlike or tender and pathetic. They are sung in short sentences, not without some kind of measure harmonious to the Indian ear. The music is well adapted to the words, not unpleasing and not possible to represent by our musical notes. The learned Heckewelder translates the words of the Lenape warrior's song as he goes forth to war, and says of it: "They sing it as I give it, in short lines or sentences, not always the whole at one time, but as time permits and the occasion or their feelings prompt. Their accent is very pathetic, and the whole in their language, produces considerable effect.

THE SONG OF THE LENAPE WARRIOR GOING AGAINST THE ENEMY

O poor me!
Who am going out to fight the enemy,
And know not whether I shall return again
To enjoy the embraces of my children
And my wife.
O poor creature!
Whose life is not in his own hands,
Who has no power over his own body,
But tries to do his duty
For the welfare of the nation.
O! thou Great Spirit above!
Take pity on my children
And on my wife!

* Heckewelder, *History, Manners and Customs of the Indian Nations who once inhabited Pennsylvania and the Neighboring States*, 1765–1777.

Prevent their mourning on my account!
Grant that I may be successful in this attempt—
That I may slay my enemy,
And bring home the trophies of the war
To my dear family and friends,
That we may rejoice together.
O! take pity on me!
Give me strength and courage to meet my enemy,
Suffer me to return again to my children,
To my wife
And to my relations!
Take pity on me and preserve my life
And I will make to thee a sacrifice."

The song of the Wyandott warriors, as translated to me by an Indian trader, would read thus: "Now I am going on an errand of pleasure—O! God take pity on me, and throw good fortune in my way—grant that I may be successful."

This brief relation of the existence and kind of savage music once heard among the forests where now stand the thronging cities of eastern Pennsylvania cannot well be closed without mention of the faithful priests of the Church who labored to christianize the Indians that they too might sing songs of worship to the one true God.

Missionary efforts were made by the English Jesuits who came with Calvert, at the planting of Maryland in 1634. Here, perhaps, in an English colony translations were first made into an Indian dialect for the purposes of conversion.*

Soon after Father White † had translated a catechism into the speech of the Piscataways on the Potomac, Johan Campanius Holm, chaplain to the Swedish settlements on

* Cf. *The Aborigines and the Colonists*, by Edward Eggleston. *Century Magazine*, May, 1883.

† Rev. Andrew White, styled "Apostle of Maryland."

the Delaware, 1642–1649, collected a vocabulary and rendered the Lutheran catechism into the cognate dialect of the Lenni Lenape. This was not only translated, but adapted to the Indian understanding. "Give us this day a plentiful supply of corn and venison" was one of the petitions in the Lord's Prayer, as given by Campanius, to which the soul of aboriginal would be sure to respond. Half a century after the return of Campanius to Sweden his catechism was published in Stockholm, in 1696, through the efforts of his grandson, and copies thereof sent to the clergy of the Swedish mission on the Delaware. *

The next, and most important, effort towards the christianization of the Indians of this locality was that made by the *Unitas Fratum*, or Renewed Church of the United Brethren, better known as the Moravian Church. This had its beginnings in 1742, as the outcome of Count Zinzendorf's tour of exploration from Bethlehem into the Indian country through the upper valley of the Delaware, in August of that year. At least two hymns of his composition † commemorate his experiences at this time.

An impressive list of saints and scholars of this faith missionated for the spiritual and educational betterment of their Indian brethren. An equally impressive list of Memorials, Narratives, Journals, Relations and Accounts, preserved in manuscript in the Moravian Archives at Bethlehem, testify ‡ to their zeal and supply invaluable source material to later scholars.

The Church Diary of the earliest years at Bethlehem indicates the general use of music and musical instruments in missionary work. Those of 1746 relate that at the burial

* Acrelius.

† Cf. William C. Reichel's *Memorials of the Moravian Church*, 111–14.

‡ *Ibid.*, 147.

of John Tschoop,* first Indian convert of this people; his remains were accompanied to the graveyard by the strains of solemn music.

The practice of polyglot singing common among the Moravian Brethren in Europe was followed at Bethlehem. The "Diary," under date of September 14, 1745, records that at a love feast the tune of "In Dulce Jubilo" was sung in thirteen languages to the accompaniment of wind and string instruments. These included languages of Europe familiar to the worshipers and various Indian dialects contributed by the red skin converts.

It was characteristic of the Moravians to sing their praise and prayer. It was likewise characteristic that they taught singing to the Indians from the Shekomeko and other missions housed in cottages below the town of Bethlehem. From these "Tents of Peace", as they were called, the Brethren could hear the songs of Zion chanted in the Mohican tongue at the morning and evening missionary services.

Trombones were brought to Bethlehem from Europe in 1754. In all the years since, in the sadness of death and in the joy of festal days, the trombone choir has held a peculiar place in Moravian life. Tradition has it that such music once saved the town and its inhabitants. From their forest hiding-places hostile Indians, who had planned an attack early Christmas morning in 1757, heard chorals played by the trombone choir and stole away, declaring that "the Great Spirit surely guarded the white settlers."

Of the Moravian laborers in the Lenape mission field none contributed more to the service of song than the Rev. David Zeisberger, the principal authority on the Delaware

* William C. Reichel, *Memorials of the Moravian Church.*

language, who devoted upwards of sixty years to its study. His book of hymns, in that tongue, entitled *A Collection of Hymns for use of the Delaware Christian Indians of the Mission of the United Brethren in North America,* was published at Bethlehem, in 1803. The preface consists of a "Dedication," in which he says: "Some of these hymns contained in this collection have been for many years in blessed use among us. They have been carefully revised and amended; others have been in later years translated by myself. . . . Care has been taken to preserve the true sense of the originals." A second edition was edited by the Rev. Abraham Luckenbach, the last of the Moravian Lenapists in 1847.

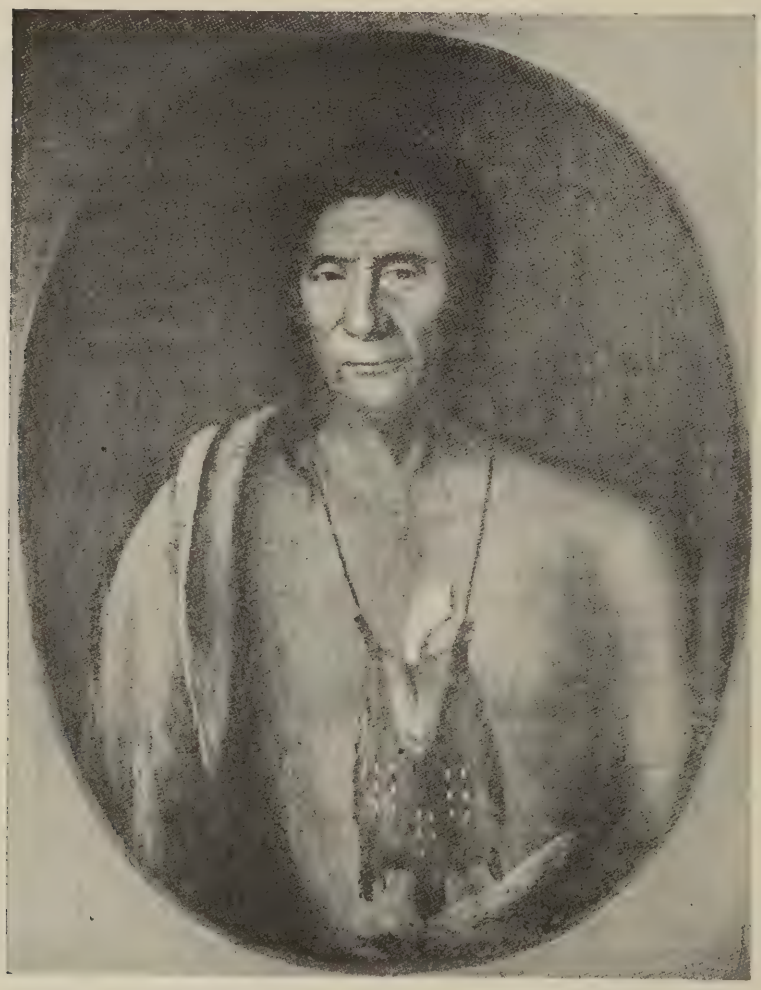
In 1765 the Moravian missions in the Lehigh Valley came to an end; seven years later beautiful *Friedenshütten* in the Wyoming Valley no longer heard the voice of song, and the Redskin converts, accompanied by Zeisberger and Schmick, pushed westward by the course of empire, found rest in the Tuscarawas Valley, Ohio. Many of the converts had died in the Christian faith and were buried at Bethlehem to the accompaniment of the solemn trombone dirge. Others like Teedyuscung, baptized by Bishop Cammerhoff, overwhelmed by the injustice of the Walking Purchase, reverted again to their aboriginal faith and practice.

The portraits of two Delaware chiefs, Lappawinzo * and Tashsukamen, † painted by the Swedish artist, Gustavus Hesselius, by order of John Penn, and supposed to be the only portraits ‡ for which any Pennsylvania Indian ever sat, remain to show what manner of men our "Red Neighbors" were.

* Lapowinsa, Lapowingo.

† Teschakomen, Tishecunk, Tiscohen, or Captain Jack.

‡ Owned by the Historical Society of Pennsylvania.



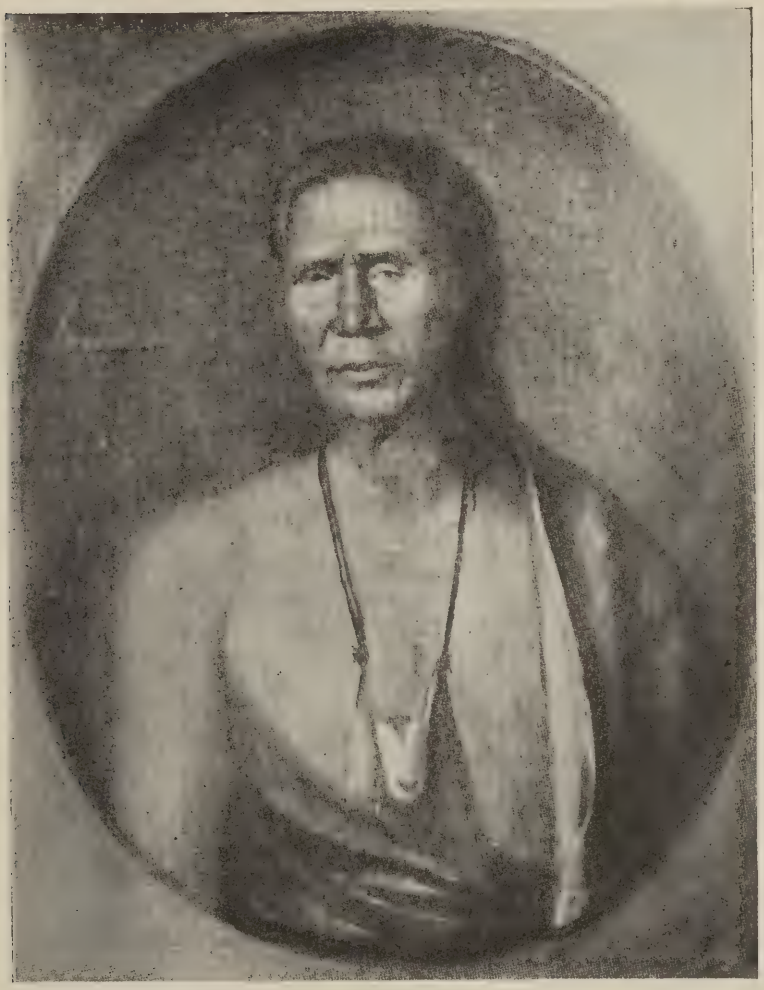
"TISHCOHAN"

(*Tash-suk-amen*, "He never blackens himself")

Famous Indian Chief, also a signer of the "Walking Purchase" deed.

(See portrait of Lapowinsa, p. 249.)

From Johnson's Lindström's *Geographia Americæ*



"LAPOWINSA"

(*Lapha-winsu*, "GATHERING FRUIT")

Famous Indian Chief and Orator—one of the signers of the Treaty for the "Walking Purchase" and various other deeds. This and the portrait of *Tash-suk-amen* are the earliest pictures, taken from life, of Delaware Chiefs. Painted by Gustav Hesselius, the Swedish artist, for John Penn, apparently in summer of 1735.

From Johnson's Lindström's *Geographia Americæ*

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